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# THE BIBLES A B- STRACT AND EPITOMIE,

THE CAPITALL HEADS,  
EXAMPLES, SENTENCES AND  
Precepts of all the Principall Matters  
in Theologic.

*Collected together for the most part Alphabetically,*

WITH

The Doctrine and Vses compendiously explained, of all the  
chiefe Points therein conteyned.

TAKEN

Out of the best Moderne Divines, both Reverend and Learned.

*Here is the Pearle that Christ commandement gave,  
All that men had to sell the same to Save. MAT. 13.*

**Here is the wisdom that will**

Lead	}	thee when thou	}	walkest,	}	Prov.
Watch for		Sleepest,		Chap.		
Talke with		Wakest.		6.22.		

**And will**

Keepe	}	thee in	}	Floods	}	from	}	Drowning,	}	Heaven.	}	Isa. 43.
Preserve		Fire		Burning,								
Bring		Fine		Hell to								

**why then**

Forſake	}	her	}	Dye living,	}	Prov. 8.
Embrace		Live dying,		35.36.		

*Blessed is the man then that beareth her, watching daily at her gates, and waiting at the postes of her  
doores, PROV. 8. 34.*

*Who so seeketh her earnestly shall have no great travell, for hee shall find her sitting at his doores,  
WISD. 6. 14.*

Pro RICHARDO BARNARDO.

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# {Of GOD.}



**A**lbeit *David* \* Foole hath said in his heart that there was no God; and the \* Atheist lives in lite and conversation as if there were no God. And although the proud man <sup>b</sup> with *Pharaob* questioneth who is the Lord? making honour his Idoll, \* the Coverous man his gold, \* the Voluptuous man his Belly their gods, and the Heathen worship \* the Sunne, the Moone and such like in steed of God; And notwithstanding there be some wicked persons, that thinke there are no Devils, because they never saw any of

them, so others, that there is no God, because they cannot see him: Yet let all such Fools, Atheists, Proud ones, Coverous and Voluptuous men, Heathens and wicked persons know, that they \* erre and are deceived not knowing the Scriptures. *No man can see God and live: b No man indeed hath (ene God at any time with the bodily eye,* (and yet there is a God) who as he will be \* worshipped with the worship of the spirit spiritually, so will he be seene with the eyes of the spirit inwardly. Thou hast a Soule and yet thou seest it not, there is a winde, and yet thou perceivest it not. So there is a God though thou see him not. The which to averre (contrary to the Fools saying, Atheists living, Proud mans questioning, Coverous and Voluptuous mans making, Heathens Worshipping, and wicked persons thinking) there are six things that doe manifestly and apparently prove that there is an Everlasting and Incomprehensible One, to wit, *Elohim, El, Ejeih, Shaddai, \* Iah, Iehouah, God \* alone in Persons three, but in Essence only one, 1 Ioh. 5. 7.*

1. Gods \* workes Which is a long volume, and especially above all the rest, the Soule of of Creation, *3* man breathed by God in him.
2. The Word, The holy Bible, being a brieft Compendium, wherein thou mayest reade of the Lord, *3* of Gods nature and being.
3. The Incarnation of *3* An ingraven Table, in which thou shalt see \* God himselfe ma- the Sonne of God, *3* nifested in the flesh of man.
4. The Consent of all Nations who worship any God rather than no God.
5. The Terrours, Which maketh the most \* ungodly miscreants, will they, nill they, to of Conscience, *3* acknowledge him, and to \* tremble at his judgements sent upon them.
6. His Power in sustenting, \* his Providence in mainteyning, his Love in correcting, his Bounty in promising, his Faithfulness in performing, his Grace in giving, and his Mercy in taking away, maketh the faithfull to confesse him, and in all his proceedings to justifie his Wisdome.

Now albeit no Creature can define what God's, (because he is incomprehensible, \* dwelling in the Heavens that none can attaine unto) yet it hath pleased himselfe in his word revealed unto us, to reveale himselfe so farre, as our weake capacitie can conceive him, and that by giving himselfe many Names, Titles and Attributes, to shew what a one he is, who being a most simple \* Essence void of all composition, not subject to any accident, or qualitie, useth in the Scriptures to entitle himselfe by many qualities, the which we must so understand, that whatsoever he is, whether *Good, Wise, Power- full, &c*

\* *Psal. 53. 1.*  
\* *Psal. 10. 4.*  
\* *Exod. 5. 3.*  
\* *Eph. 5. 5.*  
\* *Phil. 3. 19.*  
\* *Gal. 4. 8.*  
2 *King. 21. 13.*  
*Eze. 8. 16.*  
*Zeph. 1. 5.*

\* *Matth. 22. 29.*  
*Exod. 33. 20.*  
\* *Ioh. 1. 18.*  
\* *Ioh. 4. 24.*  
\* *Gen. 1. 1.*  
\* *Psal. 83. 18.*  
\* *86. 10.*  
*Deut. 4. 3.*  
*Chap. 6. 4.*  
1 *Cor. 8. 6.*  
\* *P/a. 64. 4.*  
\* *P/a. 19. 1.*  
*Rom. 1. 20.*

\* *Heb. 1. 16.*

\* *1 Ioh. 3. 19.*  
*Rom. 2. 15.*  
*Dan. 4. 4.*  
*Dan. 5. 6.*  
\* *Prov. 16. 33.*

\* *P/a. 115. 3.*  
1 *Tim. 6. 16.*

\* 1 *Cor. 8.*

full, &c. He is the same by Essence not by qualitie. Therefore describing himselfe to Moses what a God he is, He first calleth himselfe \* *Iehovah*, noting thereby his simple Essence, after saith he is \* *Strong, Mercifull, &c.* Teaching thereby that he is such a God, not by reason of any qualitie, but by Essence.

\* Exod 6.3.  
\* Exod. 34.6.

Attributes given unto God are of two sortes: { Nominall,  
or  
Reall.

Nominall Attributes are of 3 Sortes.

1. Signifying { Gods Essence, } such is the Name { *Iehovah.*  
2. { The Persons in the Essence, } *Elohim.*  
3. { Gods essentiall workes, } { *Omnipotent.* }

Exod 6.3.  
Gen. 1.1.  
Apoc. 19.6.

Reall Attributes are of two sortes, { Absolute,  
or  
Relative. }

*Absolute*, { Are they only that are proper unto God, shewing his Divine essence, such is, }  
\* *Eternitie, Immenfitie, &c.*

\* Deut 33.27.

*Relative*, { Are such as may (though not in that sort as they are in God, yet in part, and by }  
{ comparison be given to the Creatures, as *Wisdom, Iustice, &c.*

*In part*, { Because these are Essentiall to God, and accidentall to man, infinite in God, }  
{ and finite in man.

*By Comparison*, { Because we are made \* like unto him in righteousness and holynesse, and to }  
{ shall be with him in the Heavens.

\* Collo. 3.10.

Now for the better understanding of the Names, Titles and Attributes, given by God to himselfe, as also by man unto him; these things are to be observed following.

\* *Iehovah*, { A name given by himselfe, thereby to poynt at and to shadow out unto us }  
{ his Essence: for that no man can comprehend the same, being incompre- }  
{ hensible.

\* Exod 6.3.  
1/a. 4.2.8.  
Psal. 83.18.

\* *Elohim*, { \* Father, } To shew unto us thereby, the distinction that is to be made }  
{ \* Sonne, } of the Persons in Trinitie.  
\* Holy Ghost,

\* Gen. 1.1.  
\* Mal. 1.6.  
\* Luk. 1.35.  
\* Act. 2.4.  
\* Col. 1.15.  
\* 1am. 1.17.

God is called

*Immortal*, { \* Invisible, } And they are negative names, that by them we may know }  
{ and } what he is not.  
\* Immutable,

\* *Mercifull*, { \* Just, and } And they are names appointed, to signifie unto us his Essen- }  
{ \* Powerful, } tiall properties.

\* Deut. 32.4.  
\* Nehem. 9.17.  
\* Gen. 49.24.

\* *Creator*, { A King, and } To shew unto us, that relation that it hath pleased him }  
{ \* Shepheard, } to have to his Creatures.

\* 1/a. 40.28.  
\* 1/a. 6.5.  
\* Psal. 22.1.

\* *Light*, { \* Life, and } And they are names affirmed of him in the Abstract, to note his }  
{ \* Salvation, } most simple Essence, and so Christ is called, \* *Wisdom, Right-*  
{ *eousnesse, &c.*

\* Psal. 27.1.  
\* Deut. 30.20.  
\* 1 Chro. 6.35.  
\* 1 Cor. 1.30.

\* *Living*, { \* Saviour, } And they are names affirmed of him in the Concrete, that }  
{ \* Just, } by them we might know that hee hath of himselfe a true }  
{ \* Justifying, } substance.

\* Iosb. 3.10.  
\* Ier. 14.8.  
\* Deut. 32.4.  
\* Rom. 2.24.

\* *A Tower*, { A Shield, and } And they are Attributes given unto him figuratively }  
{ Consuming fire, } and by a similitude.

\* 2 Sam. 22.4.  
\* Psal. 115.11.  
\* Deut. 4.24.

And so he is called.

\* *A Buckler.* { That he is our defence in all dangers.  
\* *The Horne of* { That he doth defend us as the hornes of the Beastes do defend them. }  
\* *Salvation.* { selves withall.  
\* *A Habitation* { That he is our safetie to trust unto, and him with whom to dwell is }  
\* *and Roocke.* { to dwell in safetie.

Psal. 18.2.  
\* Psal. 18.2.  
Psal. 90.1.  
& 71.1 & 18.2.

And he is said to have by an *Anthropomorphosis*.

\* *An Arme.* { His Power, Strength and Fortitude.  
\* *Apple of the eye* { That which is most dearest unto him.  
\* *Eyes.* { His Providence, knowledge and favour.  
\* *Eye-lids.* { The incomprehensible Judgement of God.

Gen. 49.24.  
Deut. 32.10.  
2 Chro. 16.9.  
Psal. 114.4.

Backparts.

# A Description of Gods Attributes.

3

God is said to have  
 Back parts  
 Eares.  
 A Face.  
 His face bid.  
 Feet.  
 A finger.  
 A footstool.  
 A Head.  
 A Hand.  
 A right hand.  
 A Heart.  
 A Mouth.  
 Memory.  
 A Nose.  
 Nostrils.  
 Oblivion.  
 Sences.  
 A Soule.  
 A Shade.  
 A Throne.  
 A Way.  
 Wings.

By which is meant  
 An imperfect representation of him.  
 His willingness in hearing our prayers.  
 His Presence and favourable kindnesse.  
 That declareth his severity.  
 His Strength and presence to governe.  
 His Spirit, Vertue and Efficacie.  
 His Authority over the ungodly.  
 The Essence of his Deitie and God-head.  
 His Might, Protection and Justice.  
 His Authority and his Fortitude.  
 His lively Essence and his Decree.  
 His Commandements given unto men.  
 That he remembreth mercies.  
 His very Anger against sinners.  
 His favourable acceptance of Sacrifices.  
 That he imputeth not our finnes unto us.  
 His Providence over his Creatures.  
 His Life together with his Essence.  
 His Protection over all his Creatures.  
 His Princely power and Majestie.  
 The course of all his Actions.  
 His defence in preserving the godly.

Exod. 33. 23.  
 Psa. 31. 2.  
 Psa. 31. 16.  
 Psa. 30. 7.  
 Psa. 110. 1.  
 Exod. 31. 18.  
 1/a. 66. 1.  
 Dan. 7. 9.  
 Job. 19. 31.  
 Psa. 110. 1.  
 Gen. 6. 6.  
 Jer. 9. 12.  
 Psa. 25. 6.  
 Jer. 25. 32.  
 Gen. 8. 21.  
 Psa. 32. 2.  
 Psa. 14. 3.  
 1/a. 1. 14.  
 Psa. 131. 5.  
 1/a. 66. 1.  
 Psa. 103. 7.  
 Psa. 17. 8.

## And he is said to

God is said to  
 Breathe.  
 Hear.  
 See.  
 Smell.  
 Sorrow.  
 Repent.  
 Rest.  
 Sit.  
 Steepe.  
 Come unto us.  
 Dwell in us.  
 Descend.

By which is meant  
 That he doth infuse the soule into the body.  
 That he accomplisheth mans request.  
 That he knoweth all things that are done.  
 His acceptance of mans doings.  
 The dislike of the things which causeth it.  
 A change of the thing purposed on Mans repentance.  
 That he ceaseth from Creating.  
 That he playeth the part of a Judge.  
 That he is slow in succouring.  
 That he causeth us to feele his Grace.  
 That he confirms us in the trust of his Grace.  
 That he is not ignorant of the things on Earth.

Gen. 2. 7.  
 Psa. 5. 2.  
 Psa. 11. 4.  
 Gen. 8. 21.  
 Gen. 6. 6.  
 Job. 3. 10.  
 Gen. 2. 2.  
 Psa. 4. 4.  
 Psa. 44. 23.  
 Psa. 6. 4.  
 Job. 14. 23.  
 Gen. 11. 7.

## And he is said to be by an Anthropotheia.

Angrie.  
 Exalted.  
 Jealous.  
 Justified.  
 Full.  
 Silent.  
 Weary.  
 Zealous.  
 Patient.

By which is meant  
 His Threatning of punishment.  
 That his Majestie is exalted.  
 His great Indignation against Idolatrie.  
 That he is justified being just and good.  
 That he is not delighted in a thing.  
 That he heareth not our Prayers.  
 That he cannot abide some thing.  
 The love that he hath to his Church.  
 His willing forbearance to punish till finnes be ripened.

Ho. 2. 11. c.  
 Psa. 57. 11.  
 Numb. 23. 11.  
 Luk. 7. 29.  
 1/a. 1. 14.  
 Psa. 11. 1.  
 1/a. 1. 14. (2X). 19.  
 1/a. 9. 9. (31).  
 2 Pet. 3. 9.

*Iehovah* whose knowledge is \*infallible, Providence inexplicable, Judgements inevitable, \*Decree immutable, \*wrath terrible, and Love unspeakable, whose Spirit doth sanctifie us, \*Wisdom teach us, Counsell guide us, Favour compasse us, and Power governe us, the most High over all the Earth, wonderfull and great in Counsell, mighty and excellent in Workes, rich in Mercy, \*glorious in Holynesse, fearfull in praises. The regeneration of our nature, our defence in adversitie, perseverance in the Faith, the life of them that believe, and in the end is eternall life is he that elected us to salvation, promising remission of finnes by believing in Christ, being the first Person named in order, not in power nor time, existing of himselfe, and of no other is called \*Father, First in respect of his naturall Sonne Christ begotten from eternitie. Secondly in respect of the elect his \*Adopted sonnes, who being not sonnes by nature, are made sonnes by grace.

\*Rom. 11. 33.  
 a W. 1/d. 8. 1.  
 b Job. 10. 7.  
 a 1am. 1. 17.  
 b Rom. 1. 18.  
 1 Job. 4. 10.  
 \*Pra. 2. 10.  
 c Psa. 10. 10. Psa. 13. 18.  
 1/a. 28. 29.  
 Jer. 2. 19.  
 Eph. 2. 4.  
 \*Exod. 3. 11.  
 Job. 1. 18.  
 \*1/a. 63. 16.  
 Eph. 4. 13. & c.  
 \*Gal. 4. 5.  
 Eph. 2. 5. c. 3. 14.



## Attributes of God the Father.

} God the Father is called {	Alpha and Omega.	Rev. 1.8.	} God the Father is called {	Peace.	Heb. 13.20.
	Abba Father.	Mark. 14.36.		Pittie.	Psal. 86.15.
	All sufficient.	Gen. 17.1.		Righteousness.	Psal. 4.1.
	Almighty.	Rev. 1.8.		Shabrach.	Dan. 3.10.
	The Arme of the godly.	1/a. 33.2.		Sben.	Gen. 9.26.
	An Assurance.	Prov. 3.26.		Spirits.	Numb. 26.15.
	An Avenger.	Psal. 94.1.		Strength.	Psal. 43.2.
	Author of Beauty.	Wisd. 13.3.		Truth.	Ier. 10.10.
	Author of Peace.	1 Cor. 14.33.		Vengeance.	Psal. 94.1.
	Bountifull.	1 Pet. 2.3.		The whole world.	1/a. 54.5.
	A Builder.	Hcb. 3.4.		Almighty	Exod. 6.3.
	A Buckler.	Gen. 15.1.		A blessed	1 Tim. 1.11.
	A Captain.	2 Chro. 13.12.		A dreadful	Deut. 7.21.
	A Castle.	Psal. 31.1.		An everlasting	Gen. 21.33.
	A Compasser.	Psal. 37.7.		An Eternal	Deut. 33.27.
	Christs Head.	1 Cor. 11.3.		A favourable	Psal. 99.8.
	Consuming fire.	Hcb. 12.29.		A faithful	Deut. 7.9.
	A Creatour.	1/a. 40.28.		A good	Psal. 25.8.
	A Defender.	Exod. 18.4.		A gracious	Exod. 34.6.
	A Deliverer.	Idem.		A Great	Psal. 86.10.
	The Ear of Jealousie.	Wisd. 1.10.		A Holy	Exod. 34.14.
	An Eye to the blinde.	Prov. 15.3.		A Jealous	Exod. 20.5.
	An Elector.	Rom. 8.33.		A Just	Deut. 32.4.
	An Everlasting light.	1/a. 66.19.		An Invisible	Col. 1.15.
	An Everlasting strength.	1/a. 26.4.		A Mercifull	Exod. 34.6.
	Excellent.	Iob. 36.26.		A Mighty	Gen. 49.14.
	A Father.	Mal. 1.6.		A most High	Gen. 14.20.
	A Heavenly Father.	Luk. 6.36.		A living	Iob. 3.10.
	A living Father.	Iob. 6.17.		A long-suffering	Exod. 34.6.
} God of {	Father of {	Psal. 68.5.	} God. {	A Perfect	Mat. 5.48.
	Glory.	Eph. 1.17.		A Pitifull	Psal. 86.15.
	Israel.	Ier. 31.9.		A Righteous	Psal. 25.8.
	Lights.	Iam. 1.17.		A Seeing	Gen. 16.13.
	Mercies.	2 Cor. 1.3.		A Strong	Nab. 1.7.
	Spirits and lives.	Hcb. 12.19.		A Terrible	Deut. 10.17.
	Christ.	2 Cor. 1.3.		A True	1/a. 65.16.
	The Feare of 1/aac.	Gen. 31.42.		An Unconruptible	Rom. 1.23.
	The first and the last.	1/a. 41.4.		An Unvariable	Iam. 1.17.
	A Fortresse.	Psal. 18.1.		An Unchangeable	Psal. 25.8.
	The Former of all things.	Prov. 26.10.		An Upright	2 Tim. 1.17.
	The Fountaine of Jacob.	Deut. 33.28.		And a God only wise.	Psal. 14.5.
	The Fountaine of living Water.	Ier. 2.13.		The generation of the just.	Ier. 3.4.
	Abraham.	Gen. 28.13.		The guide of our youth.	Deut. 8.15.
	All Fleth.	Ier. 2.27.		A guide in danger.	Gen. 15.1.
} God of {	All Comfort.	2 Cor. 1.3.		A great Reward.	Psal. 8.9.
	All Grace.	2 Pet. 5.10.		A Habitation.	Psal. 90.1.
	Bethel.	Gen. 31.13.		The Habitation of Justice.	Ier. 50.7.
	Consolation.	Rom. 15.5.		A Helper.	Psal. 10.16.
	Families.	Ier. 31.1.		Health of Israel.	Ier. 3.23.
	Glory.	Alt. 7.2.		The holy one.	Iob. 6.10.
	Gods.	Deut. 10.17.		The holy one of Israel.	1/a. 1.4.
	Heaven.	Dan. 2.19.		Hope in Adversity.	Ier. 17.17.
	The Hebrewes.	Exod. 3.18.		This People.	Iob. 3.16.
	Hope.	Rom. 15.13.		The Hope of {	Ier. 14.8.
	Iesurim.	Deut. 33.26.		All the ends of {	Psal. 65.5.
	Jewes and Gentiles.	Rom. 3.29.		the World.	2 Chro. 29.11.
	David.	1/a. 38.5.		The Head over all.	Psal. 18.2.
	1/aac.	Gen. 28.13.		The horne of Salvation.	Mat. 21.33.
	Israel.	2 Sam. 23.3.		A Householder.	1/a. 54.5.
} God of {	Judgement.	1/a. 30.18.		A Husband.	Iob. 19.1.
	Knowledge.	1 Sam. 2.3.		A Husbandman	Gen. 18.35.
	The Living.	Gen. 22.32.		The Judge of {	Psal. 68.5.
	Love.	2 Cor. 13.11.		The World.	Gen. 18.35.
	Mercies.	Neb. 9.17.		The Widdowes.	Psal. 68.5.
} God of {	Patience.	Rom. 15.5.		All the Earth.	Gen. 18.35.
				A just Judge.	Psal. 9.8.

I am

# Attributes of God the father.

5

I am that I am. A Keeper.	all the Earth. Glory. Hostes. King of <i>Jacob.</i> <i>Israel.</i> Kings Nations. Saints.	<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
King of		<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
An Eternall An Everlasting An Invisibile A Great A Leader. Lord: Lord God.	the <i>Hebrewes.</i> Anger. Glory. the Harvest. Heaven, and Earth, Hostes. Lords. Kings. Salvation. the Vineyard.	<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
Lord of		<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
The life of Min. The light of <i>Israel.</i> The lifter up of mans head. Love. A Maker. A Master. A Man of Warre.. A Mighty one. A most High. Most Just. Nature. Onely wise. A Nourisher. A Preserver of men. A Planter. A Ponderer of the hearts. The portion of <i>Jacob.</i> Possessor of Heaven, &c. Praise. Prince of Princes. A Record. A Refuge for the oppressed. A Rebuker. A Redeemer. A Revealer of Secrets. A Rewarder. A Rocke. The Rocke of <i>Israel.</i> The Rocke of Salvation. A strong Rocke. The Ruler of the World. A Saviour of <i>Israel.</i> Salvation. A Sanctuary. A secret place. The searcher of the hearts. A shadow.	the <i>Hebrewes.</i> Anger. Glory. the Harvest. Heaven, and Earth, Hostes. Lords. Kings. Salvation. the Vineyard.	<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
God the Father is called		<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
God the Father is compared unto	the <i>Hebrewes.</i> Anger. Glory. the Harvest. Heaven, and Earth, Hostes. Lords. Kings. Salvation. the Vineyard.	<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
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God the Father is compared unto	the <i>Hebrewes.</i> Anger. Glory. the Harvest. Heaven, and Earth, Hostes. Lords. Kings. Salvation. the Vineyard.	<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
		<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob.</i> 7. 20. <i>Gen.</i> 2. 8. <i>Prov.</i> 24. 12. <i>Ier.</i> 5. 1. 19. <i>Gen.</i> 14. 19. <i>Exod.</i> 15. 2. <i>Dan.</i> 2. 25. <i>Iob.</i> 16. 19. <i>Psal.</i> 9. 9. <i>Hos.</i> 5. 2. <i>Isa.</i> 43. 3. <i>Dan.</i> 2. 47. <i>Gen.</i> 15. 1. <i>Psal.</i> 18. 2. <i>2 Sam.</i> 23. 3. <i>Deut.</i> 32. 15. <i>Psal.</i> 71. 3. <i>Isa.</i> 16. 1. <i>Ier.</i> 14. 8. <i>1 Cron.</i> 16. 38. <i>Isa.</i> 8. 13. <i>Psal.</i> 32. 7. <i>Rom.</i> 8. 27. <i>Isa.</i> 25. 4.
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		<i>Exod.</i> 3. 14. <i>Psal.</i> 131. 5. <i>Psal.</i> 47. 7. <i>Psal.</i> 24. 8. <i>Isa.</i> 6. 5. <i>Isa.</i> 41. 11. <i>Isa.</i> 44. 6. <i>1 Tim.</i> 6. 16. <i>Rev.</i> 15. 3. <i>Idem.</i> <i>1 Tim.</i> 1. 17. <i>Ier.</i> 10. 10. <i>1 Tim.</i> 1. 17. <i>Psal.</i> 95. 3. <i>Deut.</i> 32. 12. <i>Gen.</i> 2. 8. <i>Exod.</i> 7. 16. <i>Nab.</i> 1. 2. <i>1 Cor.</i> 2. 7. <i>Luk.</i> 10. 2. <i>Mat.</i> 11. 25. & <i>Io.</i> 1. 9. <i>Isa.</i> 14. 27. <i>Deut.</i> 10. 7. <i>Dan.</i> 2. 47. <i>Psal.</i> 88. 1. <i>Mat.</i> 21. 40. <i>Deut.</i> 30. 10. <i>Isa.</i> 10. 17. <i>Psal.</i> 3. 3. <i>1 Iob.</i> 1. 8. <i>Iob.</i> 32. 22. <i>Eph.</i> 6. 9. <i>Exod.</i> 15. 3. <i>Isa.</i> 1. 24. <i>Psal.</i> 83. 18. <i>Iob.</i> 34. 17. <i>Gal.</i> 4. 8. <i>Rom.</i> 16. 27. <i>Isa.</i> 1. 2. <i>Iob</i>

Attributes



## { Attributes of God the Sonne. }

**S** *Hilob Emanuel*, Christ, the only Sonne of God, the brightnesse of his Glory, the expr<sup>ss</sup> Image of his Person, Heire of all things, more excellent then the Angels, having Honour, Glory, Power, Strength, Prayse, Dignitie, Riches and Wisdom, (yea all treasures of knowledge and wisdom) The Heathen for his inheritance, the Earth for his Possessions, and the Heavenly places for his seat, farre above all power, Might, Dominion and Principalities, with a Name given him above all names, (at which every knee should bow, &c) Being the second Person in Trinitie, begotten of his Father from Eternitie, in one Person the Sonne of God, and very man; \**Min*, (*non excundo quod habuit, sed induendo quod non habuit*) not by loosing that he had, but by accepting what he had not, our miserable nature, Conceived of a Virgin by the Holy Ghost, Called of his Father ever since the fall of *Adam*, to be a Mediator betwene God and Man, desired of the Patriarches, prefigured in the Law, foretold by the Prophets, accomplished in the time of Grace, \*manifested in the flesh, justified in the Spirit, scene of Angels, preached unto the Gentiles, beleaved on in the world, and received up into glory: For man became a King to rule, a Prophet to teach, and a Priest to sacrifice.

*Heb* 1. 2, 4.  
*Eph* 1. 22.  
*Col* 1. 18.  
& 2. 3.  
*1 Pet* 1. 17.  
*Rev* 5. 12.  
*Psal* 1. 8.  
*Psal* 7. 2. 8.  
*Eph* 1. 20.  
*Psal* 7. 2. 17.  
*Heb* 1. 4. & 6.  
*Phil* 2. 9.  
\* *Gal* 4. 4.  
\* *1 Tim* 3. 16.

## { And is called }

{ God the Sonne is called }

An Apostle.  
An Advocate.  
Amen.  
An Angell of the Lord,  
Annoynted of the Lord.  
Author of { Peace.  
                  { Faith.  
                  { Salvation.  
The Ancient of Dayes.  
A Babe.  
Gods Beloved.  
The Beloved.  
Welbeloved.  
A Bridegroom.  
The Bread of life.  
Childrens bread.  
Branch of righteousness.  
A Branch of the roote of *Issa*.  
A Captaine of the Lord.  
The Captaine of the Lord of Hostes.  
Captaine of Salvation.  
A Childe.  
The Consolation of  
The Holy one of  
A Ruler in  
The Glory of  
The Sceptor of  
The strength of  
The Stone of  
The Covenant of the People.  
A Messenger of the Covenant.  
*David*.  
The generation of *David*.  
Death  
A Curse { for Man.  
Sinne {  
The Desire of all Nations.  
A Deliverer.  
A Doctor.  
The Doore of the Sheepe.  
An everlasting Father.  
A Feeder.  
The first Begotten.

*Heb* 3. 1.  
\* *Job* 1. 1.  
*Rev* 3. 14.  
*Zach* 1. 12.  
*Heb* 3. 13.  
*1 Cor* 14. 33.  
*Heb* 12. 2.  
*Heb* 5. 9.  
*Dan* 7. 22.  
*Luk* 2. 16.  
*Mat* 11. 18.  
*Cant* 5. 6.  
*Cant* 1. 13.  
*Mat* 9. 15.  
*Job* 6. 5. 1.  
*Mat* 15. 26.  
*Ier* 33. 15.  
*Isa* 11. 1.  
*Hos* 5. 15.  
*Iosh* 4. 15.  
*Heb* 2. 10.  
*Isa* 9. 6.  
*Luk* 3. 25.  
*Aff* 3. 14.  
*Mic* 5. 2.  
*Luk* 2. 32.  
*Numb* 24. 17.  
*1 Sam* 15. 29.  
*Gen* 49. 24.  
*Isa* 42. 6.  
*Mal* 3. 1.  
*Ier* 30. 9.  
*Rev* 22. 16.  
*Hos* 13. 14.  
*Gal* 3. 13.  
*2 Cor* 5. 21.  
*Hag* 2. 7.  
*Rom* 11. 26.  
*Mat* 23. 8.  
*Job* 10. 7.  
*Isa* 9. 6.  
*Mat* 2. 6.  
*1 Cor* 15. 20.

{ God the Sonne is called }

The first { Fruits.  
                  { Bone of the Dead.  
The sinner of our Faith.  
Flesh.  
A Foundation.  
A Fountaine.  
A Forerunner.  
God,  
The Elect  
The Gift  
The Image  
The Lambe  
The Power  
The Wisdom  
The Elect.  
Gods { Servant.  
          { Sonne.  
          { Messenger.  
A Golden Altar.  
A Governour.  
all Power.  
The Head of { principallitie.  
                  { the Church.  
                  { every Man.  
The Heire of all things.  
The heire of the World  
The Horne of Salvation.  
A Husband.  
The Judge of quick and dead.  
A Justifier.  
A King.  
Kings.  
Glory.  
King of { the Earth.  
          { the Jewes.  
          { *Israell*.  
          { Saints.  
The Law.  
The End of the Law.  
Light.  
A great Light.  
The Light of { the Gentiles.  
                  { the World.  
                  { Men.

*Rev* 1. 5.  
*Col* 1. 15.  
*Heb* 12. 2.  
*Job* 1. 14.  
*Isa* 28. 16.  
*Cant* 4. 15.  
*Heb* 6. 28.  
*Iohn* 1. 1.  
*Isa* 42. 1.  
*Iohn* 4. 10.  
*Col* 1. 15.  
*Iohn* 1. 29.  
*1 Cor* 1. 24.  
*Idem*.  
*Isa* 42. 1.  
*Mat* 2. 15.  
*Mat* 3. 1.  
*Rev* 3. 3.  
*Mat* 2. 26.  
*Col* 2. 10.  
*Eph* 4. 23.  
*1 Cor* 1. 3.  
*Heb* 1. 13.  
*Rom* 4. 13.  
*Luke* 1. 69.  
*2 Cor* 11. 2.  
*Affs* 10. 42.  
*Rom* 3. 26.  
*Zach* 9. 9.  
*Rev* 16. 19.  
*Psal* 24. 10.  
*Zach* 14. 9.  
*Mat* 27.  
*Iohn* 1. 49.  
*Rev* 15. 3.  
*Gal* 2. 4.  
*Rom* 10. 4.  
*Iohn* 1. 9.  
*Isa* 9. 2.  
*Isa* 49. 6.  
*Iohn* 1. 7.  
*Iohn* 1. 4.

Life,

# { Attributes of God the Sonne. }

7

Life,  
Eternall Life,  
The Lyon of Iudab,  
Quick and Dead,  
Lord of Glory,  
Life,  
Lords,  
the Sabbath,  
Man,  
An innocent Man,  
The New Man,  
A Master,  
A Mediatour,  
A Messiah the Prince.  
the Tabernacle,  
A Minister of Circumcision,  
the Sanctuary,  
Micbaell,  
A Nazarite,  
One, One Lord,  
A great One,  
A Just One,  
Oymment,  
A Paskeover,  
the Earth,  
Life,  
The Prince of Kings,  
Salvation,  
Peace,  
The Messenger of Peace,  
A Physicion,  
A Plant of renowne,  
A polished Shaft,  
A Priest,  
A High Priest,  
A holy  
Harmelesse  
A Mercitall  
A Faithfull  
An Undeiled  
A Prophet,  
A purger of Sinnes,  
A Ranfome,  
A Reaper,  
A Reconciliator,  
Redemption,  
Fabbie,  
Righteousnesse,  
Refurrection of the Dead,  
A Rod and Staffe,  
A Spirit,  
An Eternall Spirit,  
A Quickning Spirit,  
The Spring of Lebanon,  
Salvation,  
Sanctification,  
A Sanctuary,  
A Samaritanee,  
A Saviour,  
The Second Adam,  
The Seede of Abraham,  
The Seede of the Woman,  
A Servant,  
Gods Servant,  
A Shephard,

John 14.6.  
John 1.4.  
Rev. 5.5.  
Rom. 14.9.  
I/aiab 44.6.  
1 Cor. 2.8.  
Atis 1.15.  
Rev. 19.6.  
Luke 6.5.  
Romans 5.15.  
Luke 23.14.  
Eph. 4.24.  
Mat. 10.14.  
Heb. 9.15.  
Dan. 9.25.  
Heb. 8.2.  
Rom. 15.8.  
Heb. 8.2.  
Dan. 10.13.  
Mat. 2.23.  
Zech. 14.9.  
I/aiab 19.20.  
Atis 3.14.  
Cant. 1.3.  
1 Cor. 3.7.  
Atis 3.15.  
Rev. 1.5.  
Hebrews 1.10.  
I/aiab 9.6.  
Eph. 2.14.  
Mat. 9.12.  
Ezech. 34.39.  
I/aiab 49.2.  
Heb. 7.17.  
Heb. 4.4.  
Heb. 2.17.  
Heb. 7.26.  
John 6.4.  
Heb. 1.3.  
1 Tim. 2.6.  
Rev. 14.15.  
Rom. 3.25.  
I/aiab 59.24.  
John 6.25.  
1er 23.6.  
John 11.25.  
I/aiab 11.1.  
Heb. 9.4.  
1 Cor. 15.45.  
Cant. 4.15.  
Luke 2.30.  
1 Cor. 1.3.  
I/aiab 8.14.  
Luke 10.33.  
Iob. 4.42.  
1 Cor. 15.45.  
Gal. 3.10.  
Gen. 3.15.  
I/aiab 2.1.  
Maib. 13.18.  
Ezech. 33.10.  
I/aiab 13.20.

A righteous Servant,  
The Scepter of  
A Ruler in  
The strength of  
Glory of  
Righteousnesse  
Abraham,  
David,  
Ioseph,  
God,  
the most High,  
Man,  
a Virgin,  
The Sonne of  
A Deere  
A Beloved  
The first Borne  
The Starre of Iacob,  
A bright morning Starre,  
A Stone to stumble at,  
A Corner  
An Elect  
A pretious  
Spirituell  
Rock,  
Drink,  
Meate,  
A Teacher,  
A greene Tree,  
A Vine,  
A Way,  
Welbeloved,  
A Well of Living water,  
A Well of Life,  
A Wedding garment,  
Wonderfull,  
A Witnesse,  
A Faithfull witnesse,  
A true Witnesse.

## Additions:

Shilo,  
A Lambe undeiled,  
A Lambe without Spots  
An Armie with Banners,  
An Apple Tree,  
A Braten Serpent,  
A Bundle of Myrrh,  
A Cluster of Camphire,  
A Carcase,  
Fullers Sope,  
Purging fire,  
A Goate,  
A Henne,  
A Ladder,  
A Lillye,  
Lightning,  
The Mercy Seate,  
A Ner,  
A Snare,  
A Theefe,  
Raine and Showers,  
The Paschall Lambe,  
A Stone cut out of  
The Mountaine,  
A Roe and Hart,

I/aiab 53.11.  
Namb. 24.17.  
Mich. 5.2.  
1 Sam. 15.29.  
Luk. 2.32.  
Mal. 9.2.  
Mat. 1.12.  
John 1.45.  
Luk. 1.35.  
Luk. 1.32.  
Mat. 12.8.  
I/aiab 7.14.  
Col. 1.13.  
Mat. 3.17.  
Mat. 1.25.  
Numb. 24.17.  
Rev. 22.16.  
1 Pet. 2.8.  
Eph. 2.10.  
1 Pet. 2.6.  
1 Cor. 10.4.  
Rev. 2.7.  
1 Cor. 10.3. & Iob. 6.43.  
Iob. 3.2.  
Luk. 23.31.  
Iob. 15.1.  
Iob. 14.6.  
Cant. 1.12.  
Psal. 36.9.  
Iob. 4.14.  
Mat. 22.12.  
I/aiab 9.6.  
Rev. 1.5.  
Rev. 3.7.  
Gen. 49.  
1 Pet. 1.19.  
Cant. 6.4.  
Cant. 2.3.  
Numb. 21.9.  
Cant. 1.13.  
Cant. 1.14.  
Mat. 24.18.  
Mal. 3.2.  
Lev. 16.32.  
Mat. 22.17.  
Gen. 28.12.  
Cant. 2.30.  
Mat. 24.17.  
Exod. 25.17.  
I/aiab 8.14.  
I/aiab.  
Rev. 3.2.  
Psal. 72.6.  
Exod. 16.6.  
Dan. 2.45.  
Cant. 1.9.

{ God the Sonne is called }

{ God the Sonne is compared unto }

B b b

A Worme,

## {Attributes of God the Sonne.}

A Worme,  
Ierusalem,  
Machiſedee,

Psal. 22. 6.  
Cant. 6. 3.  
Heb. 7. 3.

Moses,  
Solomon,  
Tirzah.

Acts 3. 14.  
Cant. 3. 11.  
Cant. 6. 3.

And he may be called.

Our { Eye,  
Mouth,  
Hand, } Because by him we { See  
{ speake to } the Father.  
{ offer unto }

And he is truly called

The Way { without } Wandring { in } Peregrination, { where } Pathes are directed.  
Truth { without } Shadowing { our } Deliberation, { by our } Errors are corrected.  
Life { without } Ending { our } Remuneration, { by our } Mortalitie is eternized

{ In that he is }

Our Righteousness to iustifie { us } Our Holines to sanctifie { us } Eph. 1. 7. Rom. 3. 24.  
Our Wisdome to teach { us } Our Redemption to free { us } Col. 1. 20 1 Pet. 1. 2.  
Our Reconciliation to reconcile { us } Our Reward to glorifie { us } Heb. 10. 9.

{ So that by him }

Our Sinnes are discharged, we Cleared, the Debt paid. Col. 2. 3, 13.  
The Score is crossed, the Creditor satisfied, and the Debtor acquitted. 2 1 Theſ. 1. 10.

{ In that his }

Condemnation { is our } Absolution { and } Passion { out } Payment.  
Death { is our } Life { and } Blood { out } Purgation.  
Sacrifice { is our } Satisfaction { and } Curse { out } Blessing.  
Grave { is our } Mortification { and } Ascension { out } Glorification.

Who then forsake him dye living, who then embrace him, live dying.  
For in him whoſoever abideth hath no Condemnation,  
And from him whoſoever hideth hath no Consolation.

## {Attributes of God the HOLY GHOST.}

THE HOLY GHOST is the Instructor which teacheth us, the Spirit of life which quickneth us, the Water which reneweth us, the Fire which inflames us, the Comfortor which helps us, the Advocate which speaks for us, and the everlasting Fountaine and Spirit of Truth, from whom all \* Truth and \* Celestiall Riches doe flow unto us: And is called by the Name of Spirit, \* proceeding from the Father and the Sonne, to shew the Essence and Nature that he is of: For as the Ypirit of Man must needs be truly of Mans nature; and is the most formall and Essentiall part of Man: So and much more it must be thought of the Spirit of God, upon whom no Composition falleth. And this in Effect is the Apostles Argument, \* Who of Men (saith he) knoweth the things of Man, but the spirit of Man that is in him? So also none knoweth the things of God, but the Spirit of God who is in him, and of his owne Essence and Nature, as the opposition sheweth plainly.

\* Rom. 8. 9.  
\* Cor. 3. 16.  
\* Job. 15. 26.

\* 1 Cor. 2. 11.

{ God the Holy Ghost is called }

The Spirit of { Adoption, Rom. 8. 15.  
{ Christ, Rom. 8. 9.  
{ Supplication, Zach. 12. 10.  
{ Consolation, 2 Theſ. 2. 16.  
{ Counsell, 1/a. 11. 2.  
{ Eternitie, Heb. 9. 14.  
{ the Father, Mat. 18. 20.  
{ God, Gen. 1. 2.  
{ the grace of God, Acts 14. 26.  
{ Holiness, Rom. 1. 4.  
{ Interpretation, 1 Cor. 12. 10.  
{ Knowledge, 1/a. 11. 2.  
{ Propheſie, 1 Cor. 12. 10.

{ God the Holy Ghost is called }

The Spirit of { the Lord,  
{ Right,  
{ Sanctification,  
{ the Sonne,  
{ Revelation,  
{ Wildome,  
{ Working,  
{ Miracles,  
The Seven Spirits of God,  
The earnest of Gods Spirit,  
An Eternall Spirit,  
The Finger of God,  
The Pledge

1/a. 11. 2.  
Iohn 14. 27.  
Rom. 1. 4.  
Gal. 4. 6.  
Eph. 1. 17.  
1/a. 11. 2.  
1 Cor. 12. 10.  
Rev. 4. 5.  
2 Cor. 5. 5.  
Heb. 9. 14.  
Eph. 8. 19.  
2 Cor. 15. 5.

The

# { Attributes of God the Holy Ghost. }

9

{ God the Holy Ghost, &c. }	The Seale	2 Cor. 1. 31.	Seede of God,	1 Ioh. 3. 9.
	The Witnesse } of God,	Rom. 8. 16.	The Teacher of the faithfull,	Iohn 14. 26.
	The Kisse	Cant. 1. 2.	The Teacher of truth,	Idem.
	A Comforter,	Iohn 14. 16.	Water,	Ioh. 3. 5. & E. 16. 9.
	The Holy Ghost,	Acts 2. 4.		
{ By the Holy Ghost }	The holy Spirit,	Eph. 4. 30.	And is compared unto	
	A Heavenly Gift,	Heb. 6. 4.		
	The Earnest of the Spirit,	2 Cor. 1. 22.	Cloven tongues like fire,	Acts 2.
	The Minde of Christ,	1 Cor. 7. 16.	Fire, a mighty Winde,	1 Cor. 3. 13.
	The Oyle of Gladnesse,	Psal. 45. 7.	A Dove,	Mat. 3. 16.
{ God the Holy Ghost, &c. }	The Power of the most High,	Luke 1. 35.	Oyntment.	1 Ioh. 2. 27.

## { The Gifts of the Holy Ghost. }

1. The Word { Of Wisdome, the word of Knowledge, Faith, gifts of Healing, working of Miracles, Prophecie, discerning of Spirits, divers kinds of Tongues, and the interpretation of tongues, &c. is given.
2. The Godly { Are Sanctified, and the very Reprobates have a taste of Heaven, ly gifts, and of the good Word of God, and of the Promises of the World to come.
3. All Excellency { In common \* gifts of Nature and Reason, as Strength and courage, Artes and Sciences, policy and governement is given unto man, yea unto many that never heard of our Saviour Christ.
4. Influence { Perpetuall, effectuall and vitall of saving Grace, from Christ the Head of every true Member is given to beleevers, in which sence the world cannot receive or know the same.
5. Vertues { Charitie, Constancie, benignitie, Faith, goodnesse, Joy, Longanimity, Mildnesse, Modestie, Love, Patience and peace of Conscience are gotten, with seven other principall Vertues, (to w<sup>it</sup>) Wisdome, Understanding, Counsell, Fortitude, Knowledge, Godlynesse and the feare of God, which worketh in a man two sortes of Mercy { Corporall, and Spirituall. }

Corporall, to { Feed the Hungry,  
Give drink to the the thirstie,  
Cloath the naked,  
Ransome the Captive,  
Harbour the Harberlesse,  
Visit the Sicke,  
Bury the Dead.  
Ephes 4. 30.  
Reade Gal. 5. 6.

Spirituall, to { Correct the Sinner,  
Instruct the ignorant,  
Counsell the doubtfull,  
Bears wrong patiently,  
Forgive Injury,  
Pray for all his Enemies,  
Serve god truly.

Grieve not then the holy Spirit, whereby ye are sealed unto the day of Redemption.

## Attributes of the Trinity, with a description of the Unity.

**T**He Names and Titles that are common to the whole Trinity, are of foure sortes or orders.

1. Some signifie their Essence, as *Iehovah*.
2. Others their Persons in generall, as *Elohim*.
3. Divers their Essentiall properties, as Almighty.
4. Many are in generall affirmed of each Person, as they have relation to Creatures, and such is the Name, *Creator, Redeemer, Sanctifier, &c.*

Note Albeit the word *Creator* is given to the Father, *Redeemer* to the Sonne, and *Sanctifier* to the Holy Ghost, yet in truth they are common to all the three Persons in one Essence.

Now a Person is a distinct subsisting of the whole God-head, and an individuall understanding, and incommunicable Subsistence, living of it selfe, and not susteyned by another: So that the three Persons in the Trinity, are not three severall Substances, but three distinct Subsistences, or three diverse manner of being of one and the same Substance and divine Essence.

The Divine Essence is one and the selfe same thing truly subsisting in the Three persons: Now the Essence doth not beget an Essence, but the Person of the Father begetteth the Person of the Sonne, and the Holy Ghost proceedeth from the Father and the Sonne by an eternall and incomprehensible Spiration. And thus the Three persons make all one Divine Essence, and one God, being in Nature Coessentiell, in Dignitie Coequal, in time Coeternall, in measure unmeasurable, in Majesty inscrutable, in Nature incomprehensible, in Power irresistible, in Will unchangeable,

Bbb a

Iohn 1. 1.  
Chap. 5. 31.  
Chap. 14. 5. 16.  
Col. 2. 9.

Psal. 2. 7.  
Heb. 1. 5.  
Ioh. 5. 26.



in place not Circumscrip<sup>t</sup>, in Time indefinite, in love immutable, in favour unspeakable, and in Promise inviolable, Good without qualitie, Great without quantitie, Creatour without want, in Act without Motion, every where present without sight: The First and the last without time, making all things Mutable, without any passive Mutability in himselfe. In this Mysterie of the Trinitie, how in that most simple and single Essence of God, there be certaine Substances of God or Persons truly subsisting, Three in one, and One in three, differing but not divided, severall but not sundred, many and yet the same; All one for their Nature, and distinct for their Persons, is a Secret of all Secrets, passing all reach and understanding of Man, rather reverently to be adored then too curiously to be searched into, for that Secret things belong unto the Lord, and things revealed unto us. Saint *Augustine* walking by the Sea side, meditating of the Trinitie, looking aside, saw a Childe pouring the waters of the Sea into a shell, having a hole in the middest thereof, demanded of the Child what he was doing, I am putting (quoth he) all the Sea into this shell, the Father said, thou playest the Child, Can a Shell comprehend thinkest thou all this Sea? And so said the Child good Sir doe you, who would by Reason comprehend the Trinitie. The Child vanished, the Father was instructed, and he saw in the end that it was an Angell. Thus *Augustine* with all his deepe Divinity, was not able to dive into this Mysterie, much lesse can wee.

*August. Medic. cap. 22.*

*Deut. 29. 29.*

*Prov. 15. 27.*

*Simonides* being demanded concerning the Essence of God, answered, that the more he thought of the same, the lesse he knew. To search then too farre is curiosity, to believe the word it is security, climbe not too high then for falling, dive not deepe for drowning; and soare not too high for dazeling: Labour to know so much as is revealed in the Scriptures, which we are to search for all points, much more for this.

### A remarkable Note.

The Name (G O D) is written with foure Letters in all Languages, in which we are to observe, that the word G O D, comming from the *German* is written with a double D. (to wit) G O D D.

} God is called in }

Hebrew, יהוה	Chalde and Etoho.	Dalmatian
Iehovah.	Syrian,	or
Greece, Θεος.	Arabian, Alla.	Illirian,
Laten, Dem.	Ethiopian, Abilab.	Turkish, Abgl.
Spanish, Dios.	Egyptian, Thourb.	New-found-land.
French, Dieu.	Affirian, Sure.	
Engl. sh, Godd.	Magi, Orfi.	

### The Doctrine and use of Gods Attributes.

All Gods Attributes may be reduced to these 3. Heads. } Power  
Mercy  
Justice

The use of all which is two fold.

1. First by knowing of them we know what a God our God is, and by them discern between the true *Iehovah* and false gods.
2. We learne both what we have received already from God, and what we may looke for hereafter to receive from him.

### { The Lord is called }

} The Lord is called }

**Omnipotent** { To shew his Power: which is both profitable and necessary for us to know both in prosperity and adversity: in Prosperity to keepe us from abusing his blessings, seeing he is of power to deprive us: in Adversitie to keepe us from despair, because he is able to helpe us.

*Exod 6. 3.*

**A Judge**

{ To expresse his Justice, this should bridle us from committing of sinne with greedinesse, in that though he suffer for a time, yet in the end he will punish severely, and will render to every man according to his deeds.

*Psal. 50. 6.*  
*Exod. 34. 7.*  
*Rom. 2. 6.*

1. Mercifull,



## { The Use of Gods Attributes. }

11

1. Mercifull { To set forth his Love and goodnesse unto us in his Mercies which are over all his workes, lasting for ever, extended towards us, let us not then be unmercifull to his, and seeing he is gracious to us, let us not be gracelesse to him, loving to us, let us not be unkind to him, and good in mercy to all, let us be bad to none.
  2. Father, { Let us then behave ourselves as children towards him, not sell our inheritance. let us love his house, desire his presence, bewaile his absence, love his children our Bretheren, hate his enemies, seeke to honour him, and be sorry if he be dishonored.
  - 2 { Let us imitate a good Sonne (who as a learned Divine observeth) is desirous to know the Nature of his father, that so he may the better resemble his Father.
- { His Pedigree, { From whence he is descended. }  
 { His Dignitie, { How he is reputed. }  
 Hee will know { His Estate, { At what he is valued. }  
 { His Nature, { How he is affected. }  
 { His Love, { How himselfe is favoured. }
- { His Will { leave  
 Hee desires to looke into { His pleasure } what he will have done by } him.  
 { His purpose } doe with
- And
- { Able { Depend upon  
 { In Authoritie { Beare himselfe upon  
 { Gracious { Be thankfull unto  
 If hee see him { Angry { Hee will { seeke to please } him.  
 { Righteous { Feare to offend  
 { Mercifull { Pray for pardon to  
 { Powerfull { Hope for protection from

*Exod. 34.6.*  
*Psal. 145.9.*

*Psal. 103.13.*

The like may be said of the Knowledge of God, seeing he is able to doe all things for us, and is the only true God, and in Compassion a Father, willing to doe for us, let us embrace him and depend upon him: and in so doing we shall be thankfull in prosperity, patient in adversity, and joyfull in victory.

## { Of Gods Presence }

There are foure degrees of Gods Presence,

1. An Universall. 2. A Speciall. 3. A more speciall. 4. A most speciall.

\* Universall { The Lord is present by his Essence { All places.  
 Speciall { Glory { In Heaven.  
 More speciall { Grace { In His Saints.  
 Most speciall { Spirit { Christ.

\* *Jer. 23.24.*  
*Psal. 139.7.*  
*Psal. 19.6.*  
*Psal. 19.1.*  
*1 Cor. 3.16.*  
*Col. 2.5.*

The Lord is every where by his Essence repletively, no where inclusively: Every where replenishing the place with his being, no where by circumscription and locall definition.

Hee is

Hee is in Christ Hypostatically, in himselfe *Alpha* and *Omega*: in the World a Governour: in Angells as Beauty, in his Church as an Householder in his Family: in the Soule as a Bridegroom in his Marriage Chamber: in the Righteous as an Helper: in the Reprobate as Feare and horreur: in the Godly to defend them, in the wicked to punish them. And therefore may well be compared to the Tree in the midst of the garden of *Eden*: As also to the Tree spoken of by Saint *Iohn* in the Revelations: in that he is in the midst of

\* *Gen. 3.3.*  
*Rev. 2.7.*

\* *Exod. 3.14.*  
*Deut. 33.14.*  
*Zechar. 2.5.*

*1 Jo. 12.6.* *1 Jo. 37.16.*  
*Psal. 82.1.* *Gen. 2.13.*  
*Exod. 19.9.* *Exod. 24.5.*  
*Exod. 40.34.*  
*1 King. 8.10.*  
*Exod. 33.11.*  
*Numb. 12.5.* *Mat. 17.5.*  
*Exod. 13.21.* *Job 37.35.*  
*1 Clou. 6.1.* *1 Jo. 19.1.*

*Psal. 104.9.*  
*Deut. 4.12.*

} God is in the midst of

\* *A Bush,* { Burning: of the Campe of the *Israelites* fighting,  
*The Citie,* { *Ierusalem*, and *Sion* to heare those that call on him,  
*The Cherubims,* { Dwelling: and in the Congregation of Men judging,  
 { Setting the Rainebow: giving the Law: Filling the Tabernacle and  
 { Temple with his glory: Speaking to *Moses* face to face, as a man  
*A Cloude:* { speaks to his friend: calling *Aaron* and *Miriam* to answer their Mur-  
 { murings: proclaiming Christ to be his welbeloved Sonne: going be-  
 { fore the *Israelites* in the Wildernesse: and covering the light with dark-  
 { nesse. So that he is said to dwell in the Clouds, to ride upon the  
 { Clouds, and to make the Clouds his Chariots,  
*Egypt,* { Working his wonders and Miracles among them,

The

*The Fire :* Speaking to *Israel* : and in the Land dwelling with them,  
*A Whirlwind:* Answering *Iob*, to the complaint made by him,  
*The red Sea :* The people of *Israel* }  
*The Furnace :* To deliver } The three Children } from } Drowning,  
*The Lions den:* } The Prophet *Daniel* } } Burning,  
*The Godly :* By his holy Spirit : alwayes dwelling in them,  
*Use.* Seeing God is omnipresent, see thou him not in secret,  
The Lord is said to be present seven severall wayes speaking,

The Lord was present speaking

1. Face to Face unto *Moses* as a Man to his friend,
2. Through the Clouds to the people of *Israel* often,
3. In a dreame unto *Samuell* : calling *Samuell*,
4. In a light and mild Ayre unto *Elias* with a still voice.
5. In *Urim* and *Thummin* when he gave the Oracles,
6. To our Forefathers by divers Prophets and Seers,
7. To us in the last dayes by *Christ* and the Apostles.

The Lord is also said to be present seven kind  
of wayes speaking in *Prophecies* and *Visions*.

1. In Extasie or Trance: such was *Peters* seeing Heaven opened,
2. In a Vision : such was the Revelation to *Isaiah* shewed,
3. In a Dreame: such was *Jacobs* of a ladder reaching to Heaven,
4. By sensible things, as a Cloud, such he spake in to *Moses*,
5. By an externall voice, such was *Abrahams*,
6. By a Parable, such was *Baalams* : *A Starre shall come*, &c.
7. By the filling of the Holy Ghost : such was the Apostles.

The Lord spake unto

*Adam*, Before his Fall ; \* admonishing after punishing him,  
*Abraham*, \* Willing him to depart his Countrey, \* to doe as *Sarah* willed him,  
*Balaam*, and to offer his Sonne for a burnt offering.  
*Elias*, Reproving him : and unto *David* directing him,  
*Isaac*, Comforting him : and to *Iob* in a Whirle-winde,  
*Ioshua*, And *Iacob* : shewing them the Land they should dwell in,  
*Rain*, Encouraging him : and to *Iohn* proclaiming his Sonne,  
*Noah*, Admonishing him : and to *Moses* shewing what to have done,  
*Samuel*, Commanding him to make the Arke and to enter in,  
*Solomon*, Shewing what should of *Eli*s posterity become,  
Giving him Wisdome above all that were before him.

In a Vision God shewed

*Ezechiel*, The returne of the *Israelites* from captivity,  
*Daniel*, *Nebuchadnezzars* dreames, and things to come extraordinary,  
*Iacob*, That he should not feare to go unto *Ioseph* his sonne,  
*Isaiah*, All the things that did concerne *Jerusalem*,  
*Habacuck*, The Plagues that he had prepared for wicked men,  
*Nabum*, The destruction that should come upon the *Sirian*,  
*Obadiab*, The miserable end that should befall *Edom*,  
*Simeon*, That he should not see death till *Christ* did come,  
*Zachariab*, Seven golden Candlestickes : and spake to his holy One.  
*Acts* 18. 9. The Lord will be knowne among his Prophets by Visions, and }  
& 23. 11. will speake unto them by Dreames.

There are foure sortes of Being of *Christs* presenee.

1. Anagogicall. 2. Allegoricall. 3. Corporall. 4. Morall.

Anagogicall }  
Allegoricall } Christ is present in the }  
Corporall } Church triumphant. }  
Morall } Church militant. }  
Heart of a Christian. }

As a Father in his Family ordering : as a Pilate in a Shippe guiding : as a master in his Schoole teaching : as a Gardiner in his garden dressing : as a King in his Throne gracing : as the Sonne in the Firmament lightning : as a Prophet in the Church teaching : and as the Soule in the body enlivening : And is in the midst of

*The Bosome* of his } Father in the Trinitie before all } time. }  
*The Bowells* } Mother the Virgin *Mary* in fullnesse of }  
*A Cratch* At his Birth : so the Shepheards found him layen,

*Numb.* 35. 34.  
*Iob* 38. 1.  
*Exod.* 14.  
*Dan.* 3.  
*Dan.* 6.  
*1 Cor.* 3. 16.  
*Plal* 139. 7.  
*Heb.* 4. 13.  
*Exod.* 33. 11.  
*Exod.* 19. 9.  
*1 Sam.* 3. 4.  
*1 King.* 19. 12.  
*Exod.* 28. 30.  
*Heb* 1. 1, 2.

*Acts* 10. 10.  
*Isa.* 6. 1.  
*Gen.* 28. 12.  
*Exod.* 29. 9.  
*Gen* 22. 1.  
*Numb.* 24. 17.  
*Acts* 2. 2.

\* *Gen.* 2. 17. *Gen* 3. 17.  
\* *Gen.* 12. 1.  
2 *Chap.* 31. 17. *1 Ch.* 22. 1.  
*Numb.* 32. 9. 2 *Sam.* 2. 1.  
2 *K.* 19. 5. *Iob* 38. 1.  
*Gen.* 26. 2. *Chap.* 31. 4.  
*Iosh.* 1. 2. *Matt.* 2. 17.  
*Exod.* 2.  
*Gen.* 6.  
*1 Sam* 3.  
*1 Kings* 3.

*Ezechiel* 7.  
*Dan* 2. *Chap.* 7.  
*Gen* 46.  
*Isa* 1. *Chap.* 21.  
*Habac* 2.  
*Nab* 1.  
*Obad.* 1.  
*Luke* 2. 26.  
*Zach.* 4. *Plal* 99. 19.  
*Numb.* 12. 6. *Plal* 99. 19.  
*Hysd* 12. 10.

*Iohn* 1. 18.  
*Gal.* 4. 4.  
*Luke* 2. 7.

The

# { Of Christs presence }

13

{ Christ is in the midst of }

*The Doctors* For Instruction : so his Parents found him sitting,  
*The Disciples* For Humiliation : so he was amongst them serving,  
*The Israelites* For his Conversation, } So he was among them { standing,  
Doing Miracles, } working,  
Teaching and Healing, } walking.  
*The twelve Tribes of Israel.* Conceived in *Nazaret* and *Zebulon* : <sup>a</sup> borne in *Bethlem* <sup>b</sup> going into *Egypt*, passed through *Simeon* : <sup>c</sup> In the Temple taught in *Ben-jamen* : <sup>d</sup> Turned water into wine in *Asker* in *Cana of Galile* : Proved himselfe the Messiah in <sup>e</sup> *Ephraim* : In *Naphtali* <sup>f</sup> raised *Lazarus* : And going through the Tenne Tribes, was in *Reuben*, *Gad* and part of *Manasse*.  
*\*Two Thieves,* Dying : in the bowells of the Earth, 3 dayes sleeping,  
*\*His Disciples,* Oftentimes after his Resurrection appearing,  
<sup>a</sup> Shadowed : betweene *Moses* and *Elias* transfigured,  
<sup>b</sup> Taken up into Heaven, where *S. Iohn* saw him : Sitting on a Cloud :  
*A Cloude* From whence he shall come againe in the Clouds to judge the quicke and the dead : at whose comming <sup>c</sup> all shall be taken up in the Cloudes at the last to meete him : where till the day of his appearing he is in the midst of  
*God and Man,* Reconciling God to Man : so called a Mediatour One,  
*The Building,* Coupling God to man : and so is called a Corner-stone,  
*The Streete,* Throne, Beasts and Elders, &c. so scene by *S. Iohn*.  
*The Church,* As the Apple Tree among the Forrest Trees growing,  
*Two or three :* Declaring Gods Name to his Bretheren singing,  
*The Godly :* Gathered together in his Name,  
*All His.* Alway unto the end of the world guiding them,  
Working contraries by his Spirit in every of them.

*Luke* 2.46.  
*Luke* 22.27.  
*Iohn* 1.26.  
*Acts* 2.22.  
*Luke* 13.32.  
*Luke* 2.4.  
<sup>a</sup> *Mat.* 2.1.  
<sup>b</sup> *Mat.* 2.13.  
<sup>c</sup> *Iohn* 7.14.  
<sup>d</sup> *Iohn* 2.8.  
<sup>e</sup> *Ioh.* 11.34.  
<sup>f</sup> *Iohn* 11.44.  
<sup>a</sup> *Luk.* 23.33.  
<sup>b</sup> *Luk.* 24.36.  
<sup>c</sup> *Mat.* 17.5.  
<sup>d</sup> *Acts* 1.9.  
*Rev.* 1.7.  
*Mat.* 26.64.  
<sup>a</sup> *1 Thef.* 4.7.

{ Christ spiritually is in the midst of }

## In that by whose Spirit

Our { Infidelity } { Faith. } { Thraldom } { Freedome. }  
{ Poverty } { Plenty. } { Barrennes } { Fruitfulnesse. }  
{ Sorrow } { Solace. } { Darknesse } { Light. }  
{ Misery } { Mercy. } { Wearinesse } { Strength. }  
{ Mourning } { Mirth. } { Death } { Life. }  
{ Affliction } { Glorificatiō. } { Hell } { Heaven. }

## { As also }

The Angells are replenished, Prophets inspired, Scribes are instructed, the Word is quickned, the Church sanctified, the hardnesse of Heart supplied, the weaknesse of Faith cherished, the darknesse of the soule enlightned, and the mist of discomfort dispersed, So that by his presence darknesse is expelled, and by his favour <sup>a</sup> soules from death and Hell are delivered.

*1 Cor.* 12.  
*Rom.* 5.5.  
*Chap.* 8.26.  
<sup>a</sup> *1 Thef.* 1.10.  
*Eph.* 4.30.

## { Christs apparition after his Resurrection }

{ Christ appeared unto }

*The Apostles,* { Reproving them for not beleieving that hee was risen, as also teaching them what they should doe and observe after his departure from them,  
*Magdalen,* { And other women, and would not let them passe by without a God-speed, and to comfort them, be not afraid.  
*The Emavits,* { Talking with them, comforting them and making their hearts to burne with Love of him,  
*Peter,* { By name that hee might not { Despaire by denying,  
*Thomas,* { Continue doubting.  
*Stephen,* { At what time as the Jewes stoned him,  
*Paul,* { From Heaven { Going to Damascus to persecute the Christians,  
*S. Iohn.* { Shewing him the Mistery of the Revelation.  
*In a vision* { *Paul*, willing him to goe to *Macedonia* to preach him,  
*unto* { *Peter*, commanding him to kill and eat that he shewed him,  
{ *Cornelius*, wishing him to send for *Peter* to direct him.

*Mark.* 16.18.  
*Luk.* 24.  
*Acts* 1.4.  
*Mat.* 28.  
*Luk.* 24.  
*Iohn* 21.1.  
*Iohn* 20.24.  
*Acts* 7.  
*Acts* 9.  
*Rev.* 1.  
*Acts* 16.  
*Acts* 10.  
*Idem.*

Of





# { The Names and Titles of Gods Word }

15

{ Gods Word is called }

The Sword } of Gods Mouth  
Testimonies }

Charge,  
Countells of old,  
Comfort,  
Doctrine,  
Face,  
Gate,  
Glory,  
Judgements,  
Gods {  
Message,  
Speech,  
Secrets,  
Statutes, }  
Testimonies,  
Voice,  
Way,  
Word,  
Yoke and band,

Good and Evil,  
A good thing,  
The Good part,  
A principall thing,  
A Hammer,  
Health,  
Saving Health,  
A Healing Medicine,  
High Sentences,  
A holy Knowledge,  
A holy thing,  
Instructions,  
The Fathers instructions,  
The love of the Heart,  
The Judgements of the Lord,  
Justice and equity,

The Key of { Heaven,  
Gods Kingdome,  
Knowledge,

Knowledge,  
The Know- { the Truth,  
ledge of { God,  
Gods wayes,

A Lampe,  
A Lanthorne,

{ God,  
The Lord,  
Liberty,  
Life,  
The Law of { Faith,  
Truth,  
Moses,  
The Spirit }  
of life }

A perfect Law,  
A Royall Law,  
The Language of Canaan,  
A pure Language,  
The killing Letter,  
Life and death,

The life of { God,  
Lives,  
Man,

The Pathes of life,  
The Fountaine } of life,  
The Tree }  
The Water }

Rev. 2.16.  
Psal. 119. 88.  
Deut. 11. 1.  
1/a. 25. 1.  
Psal. 94. 19.  
Gal. 1. 10.  
Psal. 27. 8.  
Psal. 118. 10.  
1/a. 66. 19.  
1 King. 2. 3.  
Hag. 1. 13.  
Deut. 32. 2.  
Amos 5. 3.  
1 King. 2. 3.  
Iosh. 24. 24.  
Psal. 27. 11.  
Jer. 1. 2.  
Jer. 5. 5.  
Deut. 30. 15.  
Rom. 10. 15.  
Luke 10. 42.  
Prov. 4. 7.  
Jer. 23. 29.  
Prov. 3. 8.  
Psal. 67. 2.  
Jer. 30. 15.  
Psal. 78. 2.  
Ecclef. 1. 16.  
Mat. 9. 6.  
Prov. 4. 13.  
Prov. 1. 8.  
Jer. 15. 16.  
Psal. 119. 98.  
Prov. 1. 3.  
Mat. 16.  
19.  
Luk. 11. 52.  
Jer. 3. 15.  
Hib. 10. 26.  
Prov. 2. 3.  
Job. 31. 14.  
Prov. 6. 23.  
Prov. 6. 25.  
Gen. 26. 5.  
Prov. 20. 17.  
Iam. 1. 5.  
Ecclef. 45. 5.  
Rom. 3. 27.  
Mat. 2. 6.  
Iohn. 8. 2.  
Rom. 8. 2.  
Psal. 10. 7.  
Iam. 1. 8.  
1/a. 19. 18.  
Zeph. 3. 9.  
2 Cor. 3. 6.  
Prov. 4. 22.  
Eph. 4. 18.  
Deut. 32. 47.  
Prov. 20. 27.  
Psal. 16. 11.  
Prov. 14. 27.  
Rev. 2. 7.  
Iohn. 6. 35.

{ Gods Word is called }

The light of { our Pathes,  
the Lord,  
Gods countenance  
Men,  
the living,

The Armour of Light,  
A Marvelous } Light,  
A True }  
Marrow,  
Meate,  
A Portion,  
Strong Meate,  
Spirituell Meate;  
Milke,

The Mini- } condemnation,  
stration of } righteousness,  
The Mothers teaching,  
the Kingdome  
of Heaven,  
The Mi- } Godliness,  
stery of } God, Christ,  
the Father,  
the Faith,

A Message,  
A Net,  
Oyntment,  
An ornament of Grace,  
Pathes to walke in,  
The old Pathes,  
Right Pathes,  
Pastures,  
Good pasture,  
Greene Pasture,  
A Pearle,

Peace,  
A pleasant garden,  
The Prophets Report,  
Profound deepenesse,  
Riches,  
Unsearchable Riches,  
Rest,  
Refreshing rest,  
Strength,  
Salvation,  
The Helmer } of Salvation,  
The Shield }  
The Wells }  
A Sanctuary,  
Scripture,  
Scriptures of Truth,  
Scriptures of the Prophets,  
Holy Scriptures,  
The Secrets of the Kingdome,

Seede,  
Immortall Seede,  
The Savour of Life,  
The Savour of Death, }  
The Searcher of the Bowells,  
A Shield,  
The Spirit,

Spirituell { Gifts,  
Drinke }  
Meate }  
Life,  
Statutes of { the Lord,  
1/rafl,

Psal. 119. 105.  
Prov. 20. 27.  
Psal. 67. 1.  
Ioh. 1. 4.  
Job. 33. 3.  
Rom. 13. 12.  
1 Pet. 2. 9.  
1 Iob. 2. 8.  
Prov. 3. 8.  
Iob. 6. 27.  
Luk. 12. 42.  
Heb. 5. 12.  
1 Cor. 10. 3.  
1 Cor. 3. 2.  
2 Cor. 3. 9.  
Prov. 1. 8.  
Mat. 13. 11.  
1 Tim. 3. 16.  
Col. 1. 2.  
1 Tim. 3. 9.  
1 Iob. 5. 1.  
Hos. 7. 12.  
1/a. 1. 6.  
Prov. 1. 9.  
Psal. 27. 11.  
Jer. 6. 16.  
Psal. 27. 11.  
Iob. 10. 9.  
Ezech. 34. 18.  
Psal. 23. 2.  
Mat. 7. 6.  
Rom. 14. 17.  
Ecclef. 40. 37.  
1/a. 53. 1.  
Ecclef. 7. 26.  
Prov. 22. 4.  
Eph. 3. 8.  
Mat. 11. 24.  
1/a. 28. 12.  
Psal. 105. 5.  
Acts 28. 28.  
Eph. 6. 17.  
2 Sam. 26. 36.  
1/a. 12. 3.  
Psal. 73. 17.  
Acts 1. 16.  
Dan. 10. 11.  
Rom. 16. 26.  
Rom. 1. 2.  
Mat. 13. 11.  
Luk. 8. 11.  
1 Pet. 1. 23.  
2 Cor. 2. 16.  
Prov. 20. 27.  
Psal. 91. 4.  
2 Cor. 3. 5.  
Rom. 1. 11.  
1 Cor. 10.  
34. 6.  
Ezech. 33. 4.  
Psal. 19. 8.  
Psal. 81. 4.

Right

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# { The Names and Titles of Gods word }

{ Gods Word is called }	Right Scatures,	<i>Psal</i> 19.8.	An engrossed	<i>James</i> 1.21.
	The strength of all things,	<i>Wisd</i> 10.12.	Gods	<i>Eze</i> 16.1.
	Affured strength,	<i>Prov</i> 14.26.	A comfortable	<i>Zach</i> 1.13.
	A Song,	* <i>Deut</i> 31.19.	A faithfull	<i>Rev</i> 22.6.
	A new Song,	* <i>Psal</i> 40.3.	A lively	<i>Heb</i> 4.12.
	The Supper of the Lamb,		A mighty	<i>Heb</i> 1.3.
	A Great Supper,	<i>Luke</i> 14.16.	A pleasant	<i>1 clef</i> 12.10.
	A Sword against Sathan,	<i>Heb</i> 4.12.	A plaine	<i>Prov</i> 8.9.
	The Sword of the Spirit,	<i>Eph</i> 6.17.	A pretious	<i>1 Sam</i> 3.1.
	A two edged Sword,	<i>Heb</i> 4.12.	A powerfull	<i>Heb</i> 4.12.
{ Gods Word is called }	A Talent,	<i>Mat</i> 25.15.	A pure	<i>Psal</i> 12.6.
	The treasure of Knowledge	<i>Gal</i> 2.3.	A right	<i>Psal</i> 33.4.
	and Wisdome,		A straight	<i>Prov</i> 8.9.
	Thunder,	<i>Iob</i> 37.5.	A sure	<i>2 Pet</i> 1.19.
	A Trumpet,	<i>Ier</i> 6.17.	A true	<i>Rev</i> 22.6.
	Tydings of Salvation,	<i>Luke</i> 2.10.	A Wholsome	<i>Tit</i> 2.8.
	Glad tydings of Peace,	<i>Ifa</i> 52.7.		
	Good tydings of Peace,	<i>Rom</i> 10.15.	Chaires for the Necke,	<i>Prov</i> 1.9.
	Good and glad tydings,	<i>Ifa</i> 40.9.	A Crowne of Glory,	<i>Prov</i> 4.9.
	Understanding,	<i>Iob</i> 15.16.	The Dew,	<i>Deut</i> 32.3.
{ Gods Word is called }	God,	<i>Psal</i> 7.11.	A Deepe great,	<i>Psal</i> 36.6.
	Gods testimonies,	<i>Psal</i> 119.14.	A Draw-Net,	<i>Mat</i> 13.47.
	Holinesse,	<i>Ifa</i> 35.8.	Fire burning,	<i>Ier</i> 20.9.
	Judgement,	<i>Prov</i> 6.8.	Figges,	<i>Mat</i> 7.6.
	Life,	<i>Prov</i> 6.23.	Frontlets,	<i>Deut</i> 6.8.
	Righteousnesse,	<i>Ifa</i> 58.1.	Grapes,	<i>Mat</i> 7.16.
	Peace,	<i>Luke</i> 1.79.	A Glasse,	<i>Iam</i> 1.23.
	Wisdome,	<i>Prov</i> 4.11.	Gold tryed in the fire,	<i>Psal</i> 19.10.
	A Good	<i>1 Sam</i> 12.23.	Garments smelling of Mirth,	<i>Psal</i> 45.8.
	A Narrow	<i>Mat</i> 7.13.	Alloes and Cassia,	
{ Gods Word is called }	A Perfect	<i>Psal</i> 101.2.	Hylo,	<i>Psal</i> 51.7.
	A Straight	<i>Acts</i> 13.10.	Honey and hony combe,	<i>Psal</i> 19.10.
	An Uncorrupt	<i>Psal</i> 18.30.	An Heritage,	<i>Psal</i> 119.111.
	Wisdome,	<i>Prov</i> 1.1.	Leven hid in Meale,	<i>Mat</i> 13.33.
	Sound Wisdome,	<i>Prov</i> 8.14.	The Light of the World,	<i>Rom</i> 13.18.
	Weapons of a Christian,	<i>2 Cor</i> 10.4.	Light shining in Darknesse,	<i>2 Pet</i> 1.19.
	White Rayment,	<i>Rev</i> 3.18.	Marchandizes of silver,	<i>Prov</i> 3.14.
	the Covenant,	<i>Ier</i> 11.3.	Mighty Mountaine,	<i>Psal</i> 36.6.
	Exhortation,	<i>Acts</i> 13.15.	New Cloath,	<i>Mat</i> 9.16.
	Christ,	<i>Col</i> 3.19.	New Wine,	
{ Gods Word is called }	good Doctrine,	<i>1 Tim</i> 4.6.	Oyle and Oynment,	<i>Exod</i> 30.25.
	Grace,	<i>Acts</i> 20.32.	The Poole Bethesda,	<i>Iob</i> 5.2.
	Gods Mouth,	<i>Psal</i> 78.1.	A Plough,	<i>Luk</i> 9.62.
	Faith,	<i>Rom</i> 10.8.	Rayne and showers,	<i>Deut</i> 32.2.
	Knowledge.	<i>Prov</i> 1.2.	Silver tryed in the fire	<i>Psal</i> 12.16.
	Life,	<i>Phil</i> 2.16.	A Sickle,	<i>Rev</i> 14.15.
	this Life,	<i>Acts</i> 5.20.	A Shield and Buckler,	<i>Psal</i> 91.4.
	the Law,	<i>Deut</i> 31.24.	A Scarre,	<i>Mat</i> 2.2.
	the Holy One,	<i>Iob</i> 6.10.	Treasures hidden,	<i>Luke</i> 16.11.
	Meekenesse,	<i>Psal</i> 45.4.	Waters still and deepe,	<i>Eze</i> 34.18.
{ Gods Word is called }	Prophecy,	<i>Rev</i> 1.3.	Waters : and Wine,	<i>Ifa</i> 55.1.
	the Prophets,	<i>Acts</i> 3.27.	The Foure Windes	<i>Rev</i> 7.1.
	Reconciliation,	<i>2 Cor</i> 5.9.	of the Earth,	
	the Gospell,	<i>Acts</i> 15.7.		
	Sobernesse,	<i>Acts</i> 26.25.		
	Truth,			
	God,	<i>Ier</i> 1.2.		
	A Payourie of wholsome food against fained Traditions,			
	A Phyitians Shoppe against poysoned Heresies,			
	A Pandet of profitable Lawes against rebellious spirits,			
	A Treasure of most costly Jewells against beggerly Rudiments.			
{ Gods Word is called }	And is			
	Wisdome	Folly	Direct	us
	Riches	Poverty	Honour	
	Strength	Weakenesse	Maynteyne	
	Instruct us in Life :	Comfort us in Death :	and glorifie us in Heaven,	

Basil in *Psal*  
mum primum.

\* *Husbi*

# Of Election and Reprobation.

17

By Gods Word

\* *Hushai* was made a wife Counsellor : \* *Salomon* a wife King : \* *Iosuah* a wife Captaine : and \* *Timothy* a wife Divine : \* *Gideon* overcame the Midianites : \* *David* the Philistines, \* *Iehoshaphat* the Amonites, \* The *Israelites* the *Canaanites* ; \* And all Godly men, the Flea, the Divell and the Worldes vanities : \* Kings Raigne, Princes decree Justice : All things are governed : \* The Foundations of the Earth were laid ; The Heavens established, \* Treasures and Substances are inherited : Man is blessed, his Faith is increased : \* His soule is converted, \* His heart cheared, and changed : His corruptions mortified : His understanding enlightened : His thoughts purged : His affections sanctified : His memory with good Lessons stored : His will to Gods will confirmed : His speech with Grace is seasoned : \* His dayes are prolonged : \* His yeares augmented, \* His sleepe is secured : His eyes lightned, His walkings guided : And all his actions to Gods glory wholly directed : \* The ignorant men are instructed : Disordered men reformed : The afflicted in Heavens comforted : The Dull in Memory quickened : The cold in Zeale enflamed : and the distressed in want relieved : The Righteousness of God is revealed : \* The Church is sanctified : Truth is preached : Error convinced, Vice corrected, good life Directed : Death avoided and life eternall through Christ obtayned.

In keeping then of Gods Word there is great reward.

Blessed is he that heareth me, watching at my gates, and that giveth attendance at the postes of my doores, for he that seeketh me early shall finde me.

He that feareth me shall be rewarded : He that despiseth me shall be destroyed.

Let the Word of God then dwell in you plentifully.

Read : *Deut.* 6. 5, &c. *Prov.* 8. 17, &c. *Psal* 139. 6. *Aff.* 20. 32. *Eccles.* 1. Chap. 7. Chap. 24.

\* *2 Sam.* 17. 7.  
\* *1 King.* 3. 12.  
\* *Josb.* 1. 7.  
\* *2 Tim.* 3. 15.  
\* *Jadg.* 5. 5, 6.  
\* *2 Sam.* 5. 19.  
\* *1 Chr.* 12. 22.  
\* *Chron.* 14.  
\* *Numb.* 23. 3.  
\* *Prov.* 8. 16.  
\* *Psal.* 33. 6.  
\* *Pr.* 8. 21. *Ro.* 1. 17.  
\* *Psal.* 19. 8.  
\* *Psal.* 139. 7.  
\* *1 Cor.* 13. 17.  
\* *Prov.* 3. 17.  
\* *Prov.* 1. 24.  
\* *Psal.* 119. 137.  
\* *1 Tim.* 4. 11.  
\* *2 Tim.* 2. 15.  
\* *1 Pet.* 1. 10.  
\* *1 Pet.* 1. 11.  
\* *1 Pet.* 1. 12.  
\* *1 Pet.* 1. 13.  
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\* *1 Pet.* 1. 98.  
\* *1 Pet.* 1. 99.  
\* *1 Pet.* 1. 100.

## Of Gods Decree and Predestination.

### Of Election and Reprobation.

**A**S it maketh neither for the Ornament, nor the use of an House to have all vessels of one sort, as \* all of gold, or all of silver, but rather of divers and of sundry matter. And as in a mans body the manifold members thereof, are of greater both use and dignitie, then it all were one member : So in the body of the Church, God would not have all elect, or all reprobate, but some Elect, some Reprobates, some good, others bad, because this would make most for Gods glory, as the other for the good of the whole body.

Gods Decree is that by which God hath necessarily, and yet freely from \* all Eternitie determined all things. Howbeit the Decree of God is the first and principall cause of all things, yet it doth not take away freedom of will in Election, or the Nature and propriety of \* second causes, but brings them into a certaine order (that is) it directeth them to the determinate end, whereupon the effect of things are contingent and necessary, as the nature of the second cause is.

Predestination is the Decree of God, in as much as it concernes Man, (being so called) by which God hath ordeyned all men to a certaine and everlasting estate (that is) some \* to salvation in his Sonne, others to \* Condemnation, for his owne glory and their sinne.

Election is a Decree in which God according to the good pleasure of his will hath certainly \* chosen some men to life eternall in Christ, and that for the praise of the glory of his Grace.

Reprobation is Gods Decree, in the which because it so pleased him, he hath \* purposed to refuse some men by means of *Adams* fall and their owne corruptions for the manifestation of his Justice.

Hath God made man to condemne him ?

Nothing lesse : God is not the cause of condemnation, but man himselfe, according to the Prophet *Hosea* saying : *O Israel thy destruction is of thy selfe* : God useth all meanes to save soules according to *Isaiah* saying : *What more could have beene done for it, then I have done ?*

God \* will nor the death of a Sinner ?

God willeth not simply and absolutely the Death of a Sinner, as it is the destruction of his Creature, but as it is a meanes to declare his Justice, and to set forth his glory : Now these which are ordeyned to just Damnation, are likewise ordeyned to be left to themselves in this world, in \* blindness of minde, and hardness of heart, so as they shall not, nor will repent of their sinnes ; So that their sinnes shall be thereby the cause of their condemnation, and God not the Author of the same. Sinnes are not the

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cause

\* *2 Tim.* 2. 20.  
\* *1 Cor.* 12. 10.  
\* *Eph.* 1. 12.  
\* *Mat.* 10. 29.  
\* *Rom.* 9. 21.  
\* *1 Cor.* 12. 10.  
\* *1 Thes.* 5. 9.  
\* *Rom.* 9. 22.  
\* *Eph.* 1. 4, 5.  
\* *Prov.* 16. 4.  
\* *1 Cor.* 13. 5.  
\* *1 Cor.* 13. 9.  
\* *1 Cor.* 13. 10.  
\* *1 Cor.* 13. 11.  
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\* *1 Cor.* 13. 99.  
\* *1 Cor.* 13. 100.

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cause of rejection, yet they are the cause of Damnation, whereunto the Reprobate are ordyned and destined.

**Ob.** If God predetermine every man to his end, how then can it be said that Adam fell into sinne, without Gods ordination and predestination, seeing he gave him occasion to sinne whilst he made a Law, which he knew he would not keepe: Created the Serpent and Divell, whom he knew would tempt Eve, gave him Eve to wife, that would entice him, as also permitted him to abuse his owne Free-will, that was given him.

**An.** In the state of Mans innocency in Paradise, Good and bad was propounded to mans will, and his will stood inclinable to that which the minde (or senses) first assented unto (for the minde conceiveth before the will subscribes freely) and the minde (or senses) then were enabled to judge and determine rightly, so that there was in man, helpe unto good, not infirmities unto evil: Adam therefore sinned freely, and unconstrainedly. 1. In neglecting their Law and Calling. 2. In opening eare freely unto lewd counsell. 3. In eating the forbidden fruite. Now there were three things concurring to the fall of Adam. 1. Gods permitting. 2. Sathans tempting. 3. Mans yielding. First, God permitting not by \* instilling into him any evil, or taking from him any ability unto good, but by suffering Sathan to tempt him. Secondly, By leaving man to the liberty and mutability of his owne Will, not hindring his fall by supply of Grace, and by \* Sathans tempting, who being himselfe fallen, envying Gods glory and mans happinesse, subtilly addrest himselfe into the Serpent. Thirdly, Mans yielding, who being left to the mutability of their owne Will, \* voluntarily inclined unto that evil whereunto they were tempted. Howbeit we deny not, but that the will of God is the first and true cause why Adam fell, as also why he hath chosen some, and hated others, (for if God would simply not have had him sinned, he had not sinned, for that nothing can be done against his Will and Counsell) But we deny that it therefore followeth, that God can be accused of sinne or of any injustice, because his Will is Just, and the rule of all Justice, so that none iniquity can be found in him. Besides which there are many more just Reasons of the Judgements of God, in God himselfe, although they be unknowne and unsearchable unto us wretches, that cannot of our selves neither see such Reasons, because we are blinded, nor know them by the Scriptures, because they are not revealed. \* There is no searching of Gods wisdom, it cannot be comprehended: if the Creature could swallow up all the Reason of the Creator, God should be finite, and God no God. \* An Angell bid Manoah not to enquire after his Name which was secret. \* Secret things belong unto God, revealed to man: Search not then for those things that are hidden, and Give not too deepe for feare of Drowning.

\* 1am. 1. 13.

\* 1 Iob. 2. 16.

\* 2 Sam. 24. 1

\* 1 Chro. 21. 1.

\* Gen. 3. 1.

\* Eccles. 7. 29.

\* 1 Sam. 28.

\* Judg. 13. 18.

\* Deut. 29. 29.

**Object.** If God Decree every thing, why punisheth he any thing?

**Ans.** Punishment cometh from God by the just desert of the rancor \* of mans sinne, \* Election of Gods free grace.

**Object.** \* Who hath resisted the Will of God? Why is he angry?

**Ans.** What art thou oh man, which pleadest with God \* who giveth not account of his matters, Darest thou to expostulate with God thy Author? \* Woe be to him, that contendeth with his Maker: *S. Augustine* handling this matter saith, Oh thou man that lookest for an Answer from me, let us both heare him which saith, \* oh man who art thou which reasonest with God? Faithfull ignorance is better then rash knowledge: Seek for merits, thou shalt find nothing but punishment: *O Alitudo, Peter* denyeth, the Thiefe beleeveeth *O Alitudo*, asketh thou the reason, I will admire, and be astonished at the *Alitudo*, reason thou, I will marvell, dispute thou, I will beleeve: I see the *Alitudo*, but I come not to the bottome; *Paul* rested because he found admiration: He calleth them \* Gods inscrutable Judgements, and comest thou to search them? He calleth them wayes invetigable, and seeketh thou to finde them? And in another place, speaking of the same matter (saith) if any man will binde us, and presse us to search, and sound the profunditie, why one is perswaded, another is not, I have only two things to answer: \* *Oh the depth of his Riches, &c.* \* And is there iniquity with God? He that liketh not this Answer, let him seeke more learned Teachers, but let him looke that he finde not them that are more presumptuous.

\* Lam. 3. 39.

\* Rom. 11. 5.

\* Rom. 9. 19.

\* 1 Iob. 33. 13.

\* Isa. 45. 9.

\* Rom. 9. 20.

\* Rom. 11. 33.

\* Rom. 11. 33.

\* Rom. 11. 33.

\* Chas. 9. 14.

*Cui hoc responsum non placeat, quod non desinere, sed cavere ne invenias presumptuosos.*

**Object.** If I be predestinated to eternall life I shall be saved how wickedly soever I live, I will therefore live as I list?

**Ans.** Men predestinated to the end, that is Glory and eternall life, are also predestinated to the subordinate means whereby they come to eternall life, and they are Christ and his merits, as he was a Mediatour, an effectually Calling

\* 1 Ths. 2. 13.

\* Rom. 8. 30.

\* Eph. 1. 4.



# Of Election and Reprobation.

19

Calling, Faith, Regeneration, Sanctification, Repentance, &c. with a goodly life.

*Quest.* Seeing some are ordeyned to condemnation may we judge who they are?  
*Answer.* Wee cannot judge, because it is a secret reserved unto God, \* Judge not (saith Christ)

2. God is mercifull in forgiving, as he is miraculous in calling, making a \* Persecutor a Preacher, *Saul a Paul.*

3. Because the Godly have bene overgon in this matter: so was *Eliaz* saying, that he was onely left in all *Israel* that bowed not his knee to *Baal*, \* So was *Eli* in judging *Hanna*.

We must \* not judge according to the appearance, saith Christ, \* judge nothing before the time, until the Lord come, saith *S. Paul*.

## To conclude this Poynt.

God from everlasting by his Decree appointed first to create all men, then to permit them to fall into sinne, and for sinne to be guilty of Death: And after by Christ to deliver some, but to leave others, and to punish them for their finnes, and this appoyment is very redefination, Election and Reprobation. *Ob the Depth* of the riches both of the Wisdome and knowledge of *G. d. &c.*

Who is wise and he shall understand these things, prudent and he shall know them: For the wayes of the Lord are right, and the just shall walke in them, but the traffickers shall fall therein.

God decreed that

*Abraham, Achitophel, Esau, The Gentiles, Herod & Pilate, Christ, Ierusalem, Ieremiab, Paul,*  
Should serve foure hundred yeares a strange people,  
Should be destroyed by his owne Counsell,  
Should serve *Iacob* before he had done good or evil,  
Should be called to the knowledge of Christ, and that such should beleeve as were ordeyned to Salvation,  
Should do that onely to Christ, which he in his counsell had determined afore to be done,  
Should be by his owne Apostle *Iudas* betrayed,  
Should be made desolate, and againe blessed,  
Should be a Prophet, and that before he was formed,  
Should be separated from his mothers wombe, that is, elected and called to preach Christ, as also should suffer many afflictions for him,  
Should be as Chaffe that passeth in a day, and that by Gods wrath comming suddenly on them,  
Should be elected and chosen unto salvation,

*The Philistines & Moabites, The Wicked & Reprobate,*  
Should be made for the day of evil, prepared to destruction, and ordeyned to condemnation: As also that all they that have not their names written in the booke of Life, from the foundation of the world should be cast into Hell.

*The Godly & Elect,*  
Should be chosen in Christ according to the fore-knowledge of God the Father, and that before the foundation of the world; and should be called not according to their workes, but according to Gods purpose, having their names written in the booke of Life, which booke of Life is the eternall Decree of God, in which he hath elected in Christ, according to the good pleasure of his Will, those that shall be Heires of life.

*Mans calling & Salvation, The time of Man, The Moone, The Lightning, The Seas, The Revelation,*  
Should be not according to our workes, but according to Gods owne purpose and Grace which was given us in Christ before all time,  
Should be appointed: his Months determined, dayes numbered, and his very last houre limited, as our Saviour Christ himselfe confessed.

*His Counsell,*  
Should be for certaine Seasons: and Sunnes going downe, Raine and Thunder before the world beganne,  
Should not passe beyond their bounds lymited,  
Of the Misterie of the calling of the Gentiles should be kept close from the beginning of the World till the time the Gospell was preached,  
Should stand declaring the last things from the beginning and fram of old, the things that were not done, saying, My counsell shall stand, I will do whatsoever I will; as I have spoken so will I bring to passe, I have purposed I will doe it, who is able to disaunce it?

*Foundation, Counsell, Purpose,*  
Remayneth sure and hath this scale, He knoweth his are of old and shall stand for ever, being Faithfulnesse, is eternall, wrought in Christ before all things.

God

*Heb. 11.6, Job. 3.6.*

\* *Mat. 7.1. 1am. 4.12.*

\* *Acts 9.1.*

\* *1 K. 19.10.*

\* *1 Sam. 1.13.*

\* *Job. 7.24.*

\* *1 Cor. 4.5.*

*Rom. 11.33.*

*Hos. 14.9.*

*Gen. 15.13. 1st. 7.6.*

\* *1 Sam. 17.14.*

*Mal. 1.2. Rom. 9.1.*

*1sa. 2.6. Gal. 3.8.*

*Acts 13.48.*

*Acts 4.27.*

*Psa. 118. 70. 13. 11.*

*Dan. 9.24. 12. 8. 13.*

*1er. 1.5.*

*Gal. 1.15.*

\* *1 Thes. 3.3.*

*Zeph. 3.2.*

\* *1 Thes. 1.4. 2 Thes. 2.13.*

*Pr. 16.4. Hab. 1.12.*

*Psa. 9.12. 1nd. 1.4.*

*He. 11. Ex. 32.32.*

*Rev. 7.8. & 20.15.*

\* *1 Pet. 1.2.*

*Eph. 1.4. 1.1.*

*Tit. 1.1. 2.*

\* *2 Tim. 1.9.*

*Phil. 4.3.*

*Rev. 20.15.*

\* *2 Tim. 1.9.*

*Heb. 9.27.*

*Job 14.5.*

*Job. 13.1.*

*Psa. 104.14.*

*Job 28.36.*

*1er. 5.22. Job 48.10.*

*Mat. 13.35. Rom. 16.25.*

*Collos. 1.26.*

*Gal. 2.8. 2 Cor. 2.7.*

*1sa. 46.10. 1.1.*

*1sa. 14.27.*

\* *2 Tim. 2.19. 1sa. 6.10.*

*Job. 6.17. Psa. 22.11.*

*Eph. 3.11.*

God	Predestinated	Those which he knew before to be made like to the Image of his Sonne Christ, and hath appointed a day in the which he will judge the World by Christ.	<i>Rom. 8. 29.</i> <i>Acts 17. 31.</i>
	Knoweth all his Workes	And that from the beginning : He appointeth the state and condition of man before his Creation ; He can doe with man as the Porter with the Clay, make one to honour and another to dishonour : He will shew mercy to whom he will shew mercy, and compassion to whom he will have compassion, and whom he will he hardneth, so that it is not in him that willeth, nor in him that runneth, but of God that sheweth mercy.	<i>Acts 15. 18.</i> <i>Acts 17. 26.</i> <i>Ier. 18. 6.</i> <i>Rom. 9. 15.</i> <i>Exod. 33. 19.</i> <i>Rom. 9. 15, 18.</i>
	Promised	Hope of Eternall life	<i>Tit. 1. 2.</i>
	Prepared	The Kingdome of Heaven } for the godly Everlasting fire, for the Divell and his } beginning.	<i>Matth. 25. 31,</i> <i>34.</i>
Christ	Was Decreed	To be the Sonne of God before all Worlds, ordayned of God to be a Judge both of quick and dead, before the foundation of the world, but was in the last dayes declared : He was appointed for the fall, and rising againe of many in Israel, and delivered by the determinate counsell of God to be crucified.	<i>Pf. 27. 17.</i> <i>Heb. 1. 5.</i> <i>1 Pet. 1. 20.</i> <i>1 Pet. 2. 8.</i> <i>Luk. 2. 34.</i> <i>Acts. 2. 23.</i>
	Knew	From the beginning, whom he had chosen, who they were that beleeyed not, who should betray him : and therefore faith, without me ye can do nothing, ye have not chosen me, but I have chosen and ordeyned you.	<i>Iohn 13. 8.</i> <i>Iohn 6. 64.</i> <i>Iohn 15. 25, 16.</i>

There is no variablenesse, nor shadow by changing in God, saith Saint *Iames*. I change not, saith the Lord. Israel hath not obteyned that he sought, but the Election hath obteyned it, and the rest have bin hardened : So that there is a Remnant at this day through the Election of Grace, not of works saith *S. Paul* : whatsoever God doth it continueth for ever, nothing can be put unto it, nor taken from it, saith the Preacher : The Lord God knew all things or ever they were made, and after they be brought to passe he looketh on them.

*Jan. 1. 19.*  
*Eccl. 3. 14.*  
*Mat. 3. 6. 14. 24.*  
*Rom. 11. 5, 7.*  
*Eccles. 3. 14.*  
*Eccles. 23. 20.*

Use.

The Doctrine of Predestination is especially two fold.

1. It teacheth us that there is a certaine and firme perswasion of our Election to eternall salvation in Christ.
2. Seeing our salvation is wholly in Christ, that should teach us to put off all confidence of our own worths and merits, so as that we should ascribe our whole salvation to the only grace of God in Christ, and so he that glorieth should glory in the Lord, to whom be all blessednesse ascribed, in that he hath blessed us with all spirituall blessings in heavenly things in Christ, having chosen us in himselfe before the foundations of the world were laid: *Read: Isa. 10. 23. Chap. 14. 27. Chap. 23. 8, 9. Chap. 41. 9. Dan. 9. Chap. 10. Iob 13. 14. Zech. 1. 6. Prov. 19. 21. 1 Cor. 1. 26. 2 Tim. 1. 9. Iob. 17. 10.* Give diligence to make your election sure, *2 Pet. 1. 10.*

## Election

Adam		{ Kain, Abel, Seth, }		{ Eldest }		<i>Gen. 4.</i>
Noah	Had	{ Japheth, Shem, Cham, }	The	{ Youngest }	{ Wicked. }	<i>Gen. 9.</i>
Terah		{ Haran, Nabor, Abram, }		{ Middest }		<i>Gen. 11.</i>

To shew that neither in Eldest, Youngest or Middlemost, but in Gods free Election standeth eternall happinesse.

Election



{ Election of Younger before the Elder. }

Abel	The Younger chose.	Kein	The Elder refused.	Gen. 4.	Judah	The Younger chose.	Ruben	The Elder refused.
Abraham		Nachor		Gen. 12.	Joseph		The Patriarchs	
Boaz		His Kinsman		Ruth 4.	Ithamar		Abihu	
David		Eliab		1 Sam. 16.	Jehoiakim		Jehoiakim	
Ephraim		Manasses		Gen. 48.	Moses		Aaron	
Elaezer		Nadab		Numb. 3.	Ruth		Opah	
Isaac		Ismael		Gen. 21.	Schem		Cham	
Jacob		Esau		Gen. 25.	Solomon		Adoniah	

Reade

1 Sam. 9.

21.

Saul  
Young.

1 King. 20.

14.

Notwithstanding that for outward blessings the Lord commanded that the Eldest should have a double portion of all that the Father had before the younger: but Christs saying is here verified: The first shall be last and the last first. For that the Lord seeth not as man seeth, for man looketh on the outward appearance, God on the heart.

{ Election free in God. }

David	Was chosen to be King of Israel: King Saul rejected,	1 Sam. 15. C. 10. 13.
Elias	Was saved: Balaam damned, both prophcyed,	2 King. 1. 2 Pet. 3.
The Gentiles	Called: The Jewes rejected: for both Christ dyed,	Rom. 9.
Gideon	The meanest of his Fathers house was advanced,	1 King. 6. 15.
The Israelites	First borne were preserved: the Egyptians destroyed,	Exod. 12.
Iehoshaphat	In the Red Sea were delivered: Pharoah drowned,	Exod. 14.
Joseph	Was saved: Abah slaine, both fighting at Ramoth Gilead,	1 King. 22.
Marthias	Of Arimathea a rich man saved: Dives rich damned,	Luk. 19.
Mordecai	Before Joseph called Iustus was elected,	1 King. 22.
The Men	Was advanced: Hamon by Abasbuerash hanged,	1 King. 22.
Noah	Of Judah: not of Israel, in captivity were delivered,	1 King. 22.
Pharoahs	With his were preserved in the Arke: all else perished,	1 King. 22.
Peter	Butler in prison was restored: his Baker hanged,	1 King. 22.
Thiefe	An Apostle saved: Iudas an Apostle damned,	1 King. 22.
One Man	Was by Christ at last saved, the other damned,	1 King. 22.
Woman	In the field and bed shall be received, another refused,	1 King. 22.
	Grinding shall be accepted, another rejected,	1 King. 22.
	Judge not why God draweth this man and not that man if thou wilt not erre (saith S. Augustine)	1 King. 22.

{ Only }

Abel & Seib	Were counted blessed of all Adams sonnes,	Gen. 4. 3.
Abraham	Was chosen to be the Father of all faithfulness,	Gen. 12. 2. Isa. 51. 2
Aarons	Rodde budded, of all the twelve put into the Tabernacle,	Ro. 4. 8. Num. 17. 8
The Apostles	Were chosen at the first to establish the Gospel,	Mat. 10. 3. Mar. 18.
Abijah	Of all Jeroboams posterity came to be buried,	1 King. 14. 13. (15.)
Abiathar	Was saved alive of eighty five persons that wore the Lynen Ephod,	1 Sam. 22. 20.
Abiham	With certaine Elders spake that Ieremiah might be delivered,	Jer. 26. 16. 24.
Daniel	Is mentioned to be delivered out of the Lyons Den,	Dan. 6. 23. & 1. 19.
David	Was chosen to fight with Goliath the Philistine,	2 Sam. 17. 37. 1 Sa. 6. 3.
Elias	Was for the Lord against foure hundred and fifty false Prophets,	1 King. 18. 22.
Elisba	Of a Plough man was made one of the Lords Prophets,	1 King. 10. 19.
Ebedmelech	Spake to have Ieremiah brought out of the Dungeon,	Jer. 38. 7. & 33. 11
Elihu	Of Iobs comforters spake that was right unto him,	Job. 42. 7.
Five Virgins	Of Ten entred before the Doores were shut with the Bridegroom	Mat. 25. 10.
	Followed King Saul whose heart God had touched,	1 Sam. 10. 46.
	Remained in Sardis which had not their garments defiled,	Rev. 3. 4.
	Believed in Christ Pharisees and Rulers not mentioned,	1 Cor. 1. 26.
	Were present at Christs Ascension, when many dyed,	Act. 1. 11.
	Wife and Noble after the flesh are called,	1 Cor. 1. 26.
	Accompanied S. Paul, or his Doctrine beleaved,	Act. 17. 4.
	Gave counsell to ser at liberty the Apostles,	Act. 5. 34.
Gamaliel	Being a remnant of the Amorites had peace with the Israelites,	2 Sam. 21. 2. 1 Sa. 9. 3.
The Gibeonites	Were chosen to be to God a holy people and Nation,	Exod. 19. 6.
The Israelites	Is mentioned to be godly of all Abrahams children,	Gen. 25. 5.
Isaac	Was preserved: Seventy being slaine of his bretheren,	Judg. 9. 5.
Iorham	Of all the Apostles had the favour to leane on Christs bosome,	John 13. 23.
S. Iohn	And Caleb of six hundred thousand entred Canaan,	Numb. 14. 24.
Ioshuah		

Ioshb

## { Few Elected } { many Called. }

<i>Joash</i>	Escaped Death, all the seede royall being slaine,	<i>2 King. 11.2.</i>
<i>Jonab</i>	Was saved by a Fish in the Sea receiving him,	<i>Jonab. 2.2.</i>
<i>Ioseph</i>	Of all the Counsellors consented not to the death of Christ,	<i>Luk. 23.51.</i>
<i>Ioseph</i>	And <i>Nicodemus</i> begged and buried the body of Christ,	<i>Iob. 19.38.39.</i>
<i>Lot</i>	His Wife and Daughters were delivered in <i>Sodom</i> ,	<i>Gen. 19.16.</i>
<i>Luke</i>	The Physician remained with <i>Paul</i> ; <i>Demas</i> forsooke him,	<i>2 Tim. 4.10.11.</i>
<i>A Little</i>	Flocke is the Flocke of Christ, as Christ confessed,	<i>Luk. 12.32.</i>
<i>* Magdalen</i>	Was of all them at the Table by Christ commended,	<i>Mark. 14.9.</i>
<i>Moses</i>	And <i>Aaron</i> were sent to <i>Pharaoh</i> , the <i>Israelites</i> delivered,	<i>Exod. 4.14.</i>
<i>Mephibosheth</i>	Of all King <i>Sauls</i> posterity was by <i>David</i> preserved,	<i>2 Sam. 9.5.</i>
<i>Michaiah</i>	Of four hundred Prophets, truly prophesied,	<i>1 King. 22.6.</i>
<i>Magdalen</i>	Was the first to whom Christ rising from death appeared,	<i>Mar. 16.9.</i>
<i>Iob</i>	In the Land of <i>Huz</i> to be a just man is mentioned,	<i>Iob. 1.1.</i>
<i>Jonathan</i>	Of all <i>Sauls</i> Courtiers shewed kindnesse to <i>David</i> ,	<i>1 Sam. 18.1.</i>
<i>Noah</i>	And his were saved in the Arke all else perished,	<i>Gen. 7.21. &amp; 6.8.</i>
<i>Naaman</i>	Of all the Leapers in <i>Israel</i> he was cleansed,	<i>1 Tim. 3.20.</i>
<i>Nicodemus</i>	Of all the Rulers spake for Christ, all else malignd him,	<i>Luk. 4.27.</i>
<i>* Osephoborus</i>	Refreshed <i>Paul</i> : all they in <i>Asia</i> turned from him,	<i>Iob. 7.50.</i>
<i>One Disciple</i>	Was not found to follow Christ at his apprehension,	<i>2 Tim. 1.15.16.</i>
<i>One City</i>	Had rayne, yea, one piece was rayned upon,	<i>Mat. 26.56.</i>
<i>One Capitaine</i>	Of Three sent to take <i>Elias</i> was preserved,	<i>Amos. 4.7.</i>
<i>One Hearer</i>	Of four received the word and profited,	<i>2 King. 1.13.</i>
<i>One Leaper</i>	Of Ten returned to give thanks being cleansed,	<i>Mat. 13.8.</i>
	Of a City and two or a Tribe were brought out of Captivity,	<i>Luk. 17.12.</i>
	Was healed after the Angell stirred the people <i>Beiselsa</i> ,	<i>Ier. 14.</i>
	Was not found to follow God: * All were at rest,	<i>Iob. 5.4.</i>
<i>One Man</i>	Of a thousand found wisdom and righteousness	<i>* Zach. 1.11.</i>
	Was not to be found that executed judgement in <i>Ierusalem</i> ,	<i>1 Pet. 1.12.</i>
	Was saved of <i>Beiselsa</i> and of all the <i>Amalekites</i> , the rest slayne,	<i>Iob. 33.23. Eccles. 7.25.</i>
	Godly, was not left among the children of Men,	<i>* Ier. 5.1. &amp; 20.15.</i>
	Wife, among the <i>Corinthians</i> was not among them,	<i>&amp; 21.27. 1 Pet. 4.3.</i>
	Is mentioned to have returned to his Father,	<i>Ezek. 23.30.</i>
<i>One Prodigall</i>	Of Two crucified with Christ was saved,	<i>1 Sam. 30.11. Iudg. 1.25.</i>
<i>One Runaway</i>	At Christs coming to Judgement shall be received,	<i>Psal. 2.1.</i>
<i>One Thiefe</i>	Hid the Prophets of the Lord: <i>Iezabell</i> destroyed them,	<i>1 Cor. 6.5.</i>
<i>One of Two</i>	<i>James</i> and <i>Iohn</i> saw Christs transfiguration,	<i>Luk. 15.18.</i>
<i>Obadiab</i>	Were left in <i>Israel</i> by the King of <i>Babylon</i> ,	<i>Phile. 1.</i>
<i>Peter</i>	Was saved with her Household in <i>Ieroboams</i> destruction,	<i>Luk. 23.43.</i>
<i>The Poore</i>	Accompanied <i>Naomi</i> , <i>Orpah</i> returned to her place,	<i>Luk. 17.34.</i>
<i>Rahab</i>	Is reserved according to the Election of Grace,	<i>1 King. 18.4.</i>
<i>Ruth</i>	That went into <i>Egypt</i> to dwell returned,	<i>Mat. 17.2.</i>
<i>A Remnant</i>	Was left: and of <i>Moab</i> a third part, all else destroyed,	<i>Ier. 39.10.</i>
<i>of</i>	Shewed mercy to the Man in the Gospell wounded,	<i>Iosh. 6.22.</i>
<i>Israel</i>	Were first told of Christs Birth at <i>Beiselsa</i> ,	<i>Ruth. 1.1.</i>
<i>The Samaritan</i>	Shall stand at Christs right hand in the day of Doome,	<i>Rom. 11.5. 1 Cor. 4.28.</i>
<i>The Shepherds</i>	Elders of <i>Israel</i> had the spirit of Prophecie given them,	<i>Ezek. 12.16. &amp; 6.8.</i>
<i>The Sheepe</i>	Spake in the behalfe of <i>S. Paul</i> to free him,	<i>2 Sam. 8.</i>
<i>Seventy</i>	Of all <i>Israel</i> , were chosen to fight the Lords battell,	<i>Luk. 10.33.</i>
<i>The Town Clark</i>	Of four score escaped from the hands of <i>Ishmael</i> ,	<i>Luk. 8.</i>
<i>300. Men</i>	Oyle and Meale was by the Lord increast,	<i>Mat. 25.33.</i>
<i>10. Men</i>	Had a Starre to conduct them to Christ: <i>Zoar</i> spared at <i>Lots</i>	<i>Numb. 11.16.</i>
<i>The Widowes</i>	request,	<i>Acts 19.35.</i>
<i>The wife Men</i>	Let us strive to enter in at the straight gate, for the way	<i>Iudg. 7.7.</i>
	is narrow and few there be that finde it.	<i>Ier. 41.8.</i>
	<i>Rom. 9.28. Isa. 17.6. Psal. 12.2. Psal. 14.3. 1 Cor. 1.27. Iob. 12.38.</i>	<i>1 King. 17.14.</i>
	And to doe evill see that thou follow not the multitude.	<i>Mat. 2.20.</i>
		<i>Gen. 19.21.</i>
		<i>Mat. 7.13.</i>
		<i>Exod. 23.2.</i>

## { Election of Gods mercy } { not mans merit. }

**M**ERIT is a good work, binding him that doth receive it to repay the like: This no man is able to doe towards God, therefore there is no Merit in man, for whosoever will merit, must fulfill the whole Law, but none can keepe the whole Law: For if we say we have no sinne we deceive our selves, and he that sinnes against one Commandement is guilty of the whole Law, Then what can

*1 Iob. 1.4.*

# { Election of Gods Mercy } not Mans Merit. {

23

can he merit that is guilty of the breach of the whole Law? The sufferings of this life, saith *S. Paul*, are not worthy of the glory to come, if not afflictions, nothing else that can be done of Man. Eternall life is the gift of God: if then the greater benefit come of grace, the inferiour must proceed from the same fountain, I meane such as belong to this life, all which are common, to all that live in the world. The Law was given by *Moses*, but grace and truth is by *Jelus Christ*, then no merit in our selves.

Object.  
Answ.

The Lord promifeth Rewards to those that obey him?

The Lord rewards his owne worke begunne in us, out of his mercy not of our merit: He promifeth rewards to move us to serve him, as he threatneth judgements to those that disobey him.

*Abraham*  
*The Apostles*

Being by Faith only: not by Workes justified,  
Who before they gave to any: had freely received,

*Rom. 8. 18.*

*Rom. 6. 23.*

*1am. 2. 5.*

*Deut. 28.*

*Rom. 4. 2.*

*Mat. 10. 8.*

*David*

Confessing } That he had but of Gods owne given him  
and that his well doing extended not to him.

*1 Chro. 29.*

*Psal. 16. 2.*

*Dan. 9. 18.*

*Deut. 7. 7.*

*Deut. 9. 4.*

*Ezech. 36. 22.*

*The Israelits*

Who } Were of Gods love, not for their number chosen  
Had their Enemies slayne for sinne not for their Well-doing: were pittied of God nor for their sake but for his owne.

*Iob:*

Saying } If I justifie my selfe, my owne Mouth shall con-  
demne me: If I make my selfe perfect, a wicked one will God judge me to be.

*Iob 9. 20.*

*30. 31.*

*Chap. 15. 15.*

*Gen. 32. 10.*

*Luk. 1. 30.*

*Isaac*

*Mary*

*Paul*

Affirming himselfe not worthy of the least of Gods mercies  
That was Gods favour towards her, seeing her lowliness,  
Being carnall sold under sin, and called by Grace.

*Rom. 7. 14. 19.*

*Gal. 1. 15.*

*Rom. 11. 6. Gal. 5. 4.*

*2 Tim. 1. 9. Rom. 3. 9.*

*Th. 2. 5.*

*Eph. 2. 3.*

*2 Ioh. 1. 10. Rom. 5. 23.*

*Luk. 17. 10.*

*Man*

He is } By Grace: not by the Law justified,  
By Gods Mercy: not by Workes saved,  
By Nature borne the Child of Wrath,  
Sinfull: and the wages of sinne is death,  
An unprofitable servant in all his life.

He cannot } Receive any thing except it be from  
Answer one of a Thousand before  
Bring forth any fruit acceptable to  
Justifie himselfe in the sight of  
Do any thing without Christ to please } God.

*Iob. 3. 27.*

*Iob. 9. 3.*

*Mat. 7. 16.*

*Psal. 143. 2.*

*Iob. 15. 5.*

*Man*

His } Bodily exercise profiteth little towards  
Is as a filthy clout before  
Righteousnes } Is not pleasing with  
Doth not extend it selfe to } God.  
Wickednesse hurteth himselfe not  
Sinne destroyes himselfe, his helpe is of

*1 Tim. 4. 8.*

*IJa. 44. 6.*

*Iob. 22. 3.*

*Psal. 16. 2.*

*Iob. 35. 7. Jer. 7. 9.*

*Hof. 13. 9.*

*2 Pet. 1. 3.*

*Iob. 10. 23.*

*Acts 17. 25.*

*Gal. 5. 4.*

God } Puts away for his owne sake mans iniquity,  
Giveth Eternall life through Christ with victory,  
Prepared Heaven before the worlds Creation,  
Gives Heaven at his pleasure by his ordination,  
Gives every good and perfect gift without limitation

*IJa. 43. 25.*

*Ioh. 6. 40. Rom. 6. 23.*

*1 Cor. 15. 57.*

*Mat. 25. 34.*

*Luk. 12. 32.*

*1am. 1. 17. Rom. 9. 16.*

*Who*

Hath first given to God, and it shall be recompensed againe?  
In him, and through him, and to him are all things.

*Rom. 11. 35.*

*Behold*

God found no steadfastnesse in his Saints, the Heavens are not cleane in his sight: How much more is man more abominable, that drinketh iniquity like water, having as *Paul* confessed of himselfe, no good thing dwelling in him.

*Iob. 15. 14.*

*Rom. 7. 8.*

*Iob. 25. 4.*

*Christ*

Blood cleanseth us from sin, he gave himselfe for our sin, then forgiveness of sin is obtained not by doing, but by receiving, not as Agents but as Patients: for that no man cometh unto the Father but by him, who is the way, the truth and the life.

*1 Iob. 1. 7.*

*Gal. 1. 4.*

*Iob. 14. 6.*

*The Man*

That reckoneth to God his merits doth reckon but Gods mercies,  
*Quæ bona mea sunt dona tua*: My goods are only Gods gifts,

*Aug. Conf. 1. 6.*



## { Election of Gods Mercy? } not Mans Merit. }

\* Merit  
expells  
Mercy,  
Mercy ex-  
pells Me-  
rit.

Use.  
Workes  
\* Lam. 2. 10.

Reade :

Object.

Ans.

Adam  
Abraham  
Abimelech  
The Apostles  
Balaam  
The Emavirs  
Elifbas Man  
Hagar  
Lidia  
The Blinde  
The Cripple

Daniell  
Esaiah  
Sauls Subjects  
Elijah

Elifha  
Ezechiehl

Jeremiah

Jonah  
Ioseph  
Moses  
The Men  
Pilate

Peter

Paul

The Sponse  
Zerubbabel  
Zachew

Then cannot keepe us but grace, \* Nothing can be ascribed to humane strength or merit: No man can say his heart is cleane, he is pure from sinne (saith Solomon.)

Let Papists then boast of perfection, we cry for pardon, they for Merits, we for Mercies, they for justifying workes of their owne, we for our Saviour Christs alone.

Luk. 17. 5. 9. & 18. 4. Job. 1. 6, 29, &c. Chap. 3. 3. Chap. 5. 39. Chap. 6. 40. Chap. 14. 6. Acts 13. 48. Chap. 15. 16. Rom. 3. 19, 24. Chap. 9. 32. Chap. 11. 23. 1 Cor. 1. 27. Chap. 3. 5. Chap. 4. 4. Phil. 1. 29. Col. 1. 12, &c. Gal. 3. 4. Chap. 2. 16. Chap. 3. 11. 2 Thef. 3. 11. Chap. 2. 16. Heb. 2. 10. 1 Pet. 1. 10. 2 Pet. 1. 12. 1 Job. 2. 12. Chap. 3. 1. Chap. 4. 10, 19. Rev. 3. 18. Chap. 21. 6. Wisd. 8. 21.

If there be no freewill in man to doe good, why doth God exhort men by his Prophets to returne unto him?

God exhorts men by his Prophets to returne unto him, commanding the things (as Saint *Augustine* saith) that we cannot doe, that we might know, what we ought to aske of him, which indeed may appeare even by this, that the Lord doth every where by his Prophets will us to turne unto him, to repent of our finnes, &c. But *Jeremiah* answereth, *Convert me O Lord, and I shall be converted*: When thou didst correct me I did repent, &c. Whereupon *S. Augustine* handling in another place this Doctrine of Freewill (saith) O Lord give me that which thou commandest, and then command what thou wilt,

*Worke with me what thou of me dost request,  
Then will I dare the most, and vnm the best.*

To turne to God, flying from him, till God called him,  
To depart from among the Idolaters till God willed him,  
To keepe himselfe from *Sarah*: but the Lord kept him,  
To answer for themselves: till the Answer was given,  
To fore-tell what should come } his  
To know Christ talking w<sup>th</sup> them } their  
To see the Chariots of fire } his  
To clype the well of water } her  
To heare *Paul* preaching } her  
To see the Sunne shining } their

To walke and leape till he was by the Name of Christ healed,

To speake to the Lord untill he was with a hand } rou-  
To do Gods command untill he was with a coale } ched  
To follow *Saul* till their hearts were by God }  
To see the Cake on the Coales till he was by an Angell }  
awaked.

To follow *Elias*: till he had cast his mantle on

To heare } What was spoken till the spirit entred in  
Or to speake till God opened the mouth of

To speake } Till God put his word into the mouth of } him.  
Or to convert till God converted

To come out of the Fishes belly till God spake to

To deny his Mistresse, but that Gods feare preserved

To goe to *Pharaoh* till God said he would be with

To come to the wedding, till the King sent for them,

To doe to Christ: other then that was given him,

To be constant in beleaving till Christ prayed for him,

To repent his denying Christ till Christ looked on him,

To understand the things of God but of Men,

To become a Christian, till a voice called from Heaven,

To be an Apostle but by Gods grace bestowed on him,

To doe any thing of himselfe, but by Christ strengthening him,

To follow the Bridegroom untill he was drawne,

To redifie the Temple, till God stirred up the spirit of him,

To follow Christ, till Christ willed him to come downe,

Prov. 20. 9.

Ezech. 18. 31.

Ier. 1. 16.

Lam. 4. 8, 9.

Ier. 31. 18.

Ioc. 2.

Aug. Confess.

1. 10. c. 31.

Gen. 3.

Gen. 12.

Gen. 20. 6.

Mat. 10. 19.

Numb. 24. 16. & 25. 8.

Luk. 24. 16, 31. 7. 119.

2 King 6. 18.

Gen. 21. 19.

Ab. 16. 4.

Iob. 9. 7.

Ab. 9. 18.

Ab. 3.

Dan. 10. 10.

Ier. 6. 6.

1 Sam. 10. 26.

1 King. 19.

1 King. 19.

Eze. 2. 1.

Eze. 33. 22.

Ier. 1. 9. & 10. 23. & 31. 19.

Lam. 5. 21.

Iona 2. 10.

Gen. 39. 9.

Exod. 4. 11.

Mat. 12. 3.

Iob. 19. 11.

Luk. 22. 32.

Mat. 28.

Mat. 15. 23.

Ab. 9.

1 Cor. 15. 10. Gal. 1. 15.

Phil. 4. 13.

Cant. 1. 3.

Hag. 1. 14.

Luk. 19. 5.

Man



# {Of Gods Power} and {Divine Miracles.}

25

Gal. 2. 20.  
Phil. 4. 15.

Man

{ Hath no Freewill }

Like the Beasts that perish, seeking his owne not  
Christ,  
He is Sanctified by faith only (not by works) in Christ,  
Not sufficient of himselfe to thinke any good,  
Dead in sinnes and trespasses till he be quickned,  
Beare frutes except he be in Christ as the Branch in the  
Vine: Come to Christ except the Father draw him:  
He cannot Get substance till God give power unto him; Or walke  
in Gods waies, till he bow his heart unto him; Know  
either love or hatred of all that is before him,  
The imagination of his heart are evill defiling him,  
His flesh lusteth against the Spirit, being enmity to God,  
There is not one just man to be found that seeketh God,  
All Jewes and Gentiles are entangled in the body of sinne,  
All are gone astray, and are to iniquity given: Their  
Throat is like an open Sepulcher devouring: Their  
Mouthes speake leasing: Their Tongues flittering:  
Man Their Lippes are annoynted with Adders poyson: Their  
Talking is in bitterness and cursing: Their feete swift  
to murthering: No good thing is in the flesh of them:  
Their body is a body of sin.  
His Helpe and strength are in God, his heart fashioned  
by him,  
Heart deviseth: but the counsell of God doth stand,  
Steps, pathes and waies, are ruled by God alone.  
It is God that turneth the Kings heart as pleaseth him,  
giving eyes to see, heart to perceive, and repentance to man  
that worketh both the will and the deed in him,

Psal. 49. 20.  
Phil. 2. 21.  
Acts 26. 18.  
2 Cor. 3. 5.  
Eph. 2. 1.  
Job. 15. 4.  
Job. 6. 44.  
Deut. 8. 18.  
1 King. 8. 58.  
Eccles. 9. 1.  
Gen. 6. 5.  
Mat. 15. 18.  
Gal. 5. 17. Ro. 8.  
Rom. 7. 10 (6.  
Eccles. 7. 20.  
Psal. 14. 1.  
Psal. 53. 2.  
Psal. 5. 6.  
Rom. 3.  
Rom. 7. 18.  
Rom. 7. 24.  
Heb. 12. 9.  
Psal. 87. 7 & 33. 14.  
Prov. 19. 1.  
Jer. 10. 23.

Prov. 21. 1. 2 Tim. 2. 25.  
2 Cor. 3. 5. 10. 31. 33.  
Phil. 2. 13. Job 31. 8.  
Ezek. 11. 19.

Psal. 75. 7.

So that it is not,

Isa. 42. 22.  
Ezech. 11. 13.  
1 Cor. 12. 6.

In him that { Willeth } { to shew mercy,  
{ planteth } { our of God } { to give increase,  
{ speaketh } { that speaketh in us.  
In } whom { We live move and have our being,  
By } { Every good worke hath his beginning and ending.  
Isa. 63. 17. Ier. 24. 7. Chap. 31. 14. 33. Chap. 32. 40. Ezech. 11.  
19. Chap. 36. 26. Mat. 7. 17. Chap. 16. 17. Job. 1. 12. Rom. 5. 6.  
1 Cor. 12. 3. Eph. 3. 5. 2 Tim. 2. 25. Tit. 3. 3. Iam. 1. 14 Chap. 4. 8.  
Psal. 127. Isa. 63. 17. Mat. 13. 19. Job. 1. 12. Rom. 8. 6.  
Chap. 5. 12.

Reade:

Rom. 9. 16.  
1 Cor. 3. 7.  
Mat. 10. 20.  
Act. 17. 28.  
Phil. 1. 2.

## {Of Gods Power} and {Divine Miracles}

Here is a two-fold Power in God, one Actuell and the  
other Absolute,  
Actual { is that by which he not onely can, but hath done what  
he will, and by this he created all things, so now he  
ruleth and doth all things.  
Absolute { Because God absolutely and simply doth all things,  
which absolutely and simply are possible to be done of  
him. Such is that which implyeth not a contradiction,  
and may have the nature of a thing being: So God  
could, and can yet make many worlds, as well as he  
did one: He could save all as well as some, the which  
though they be possible in the power of God, yet are  
they impossible in regard of the immutable purpose of  
God.

Wisd. 13. 3.

## {Of Miracles.}

Miracles are workes above the strength of Nature, and can be effected of  
none, but by the Authour of Nature, who only doth them either above or  
against the power of Nature, and such was the dividing of the Red Sea. And  
though it may be objected, that the Apostles, Prophets and others had a gift to  
work

Exod. 14.

worke Miracles, and that *Iosuah* commanded the Sunne to stand still, and *Elias* fire from Heaven, God yet never gave to any man power to worke and effect a Miracle, either mediately or immediately: the guilt was the Faith of Miracles, the Faith was grounded upon Revelation, and the Revelation was that God himselfe would worke such or such a Miracle, when they prayed or commanded, &c.

Men therefore are properly but the mouth of God, and Messengers to signifie what he will doe.

The Divell can doe Miracles?

He can worke a Wonder or thing extraordinary, in respect of ordinary causes of Nature: So he caused fire to come downe from Heaven on *Iohs* Cartell, but for Miracles he cannot doe any in that it exceedeth the strength of Nature: His are but illusions and reall actions done by himselfe or his Instruments.

Miracles are wrought in the Church, partly in Mercy and partly in Judgement: In Mercy on *Ieroboam*, whose hand being withered was restored againe: In Judgement on the *Egiptians*.

Object.  
Answ.

Note.

{By the Power of God}

The Heavens  
Man

The Apostles

The Bush

Dry Bones

Dead Men

The Bow

Dagon

David

Dreames

Disciples

Eliab

Elisha

Ezekiel

Fire

A Goard

Henoch

The Hand

The Israelites

Light

Miriam

Mountaines

The Man

Diseased

S. Paul

S. Peter

The Rod

The Sea

The Sunne

Stephen

Sampson

The earth and all the host of them were framed,

Was created and Woman, *Adam* named,

Did many wonders and signes which were admired,

Burned that God spake out of to *Moses* yet not consumed,

Were gathered together and they lived,

Were to life by Christ and others raised,

And the mighty men are broken, the weake girded,

Fell downe at Gods Arke being by him seated,

Did breake through an Host and triumphed,

Were by *Daniell* and *Ioseph* interpreted,

Healed the sicke, cast out Divells, Leapers censed,

The waters of *Iorden* with his Cloake divided,

Healed venemous water, made Iron swimme in water,

Procured for the King of *Israel* without rayne water,

Made sweete the Portage death being therein,

Fed with twenty loaves of Barley a hundred men,

Prophecied at the playing of a Minstrell before him,

Cleanfed the Leprosie of *Naaman* by washing,

Was carried by the spirit to *Ierusalem*,

From the Lord consumed the Sacrifices and burnt-offerings of

*Abraham*: of the *Israelites*, of *Gidson*, of *Manoab*, of *Elias* and

*Solomon*.

Shadowed *Ionabs* head and suddenly withered,

And *Eliab* were without tasting death translated,

Of *Moses* by putting of it into his bosome became leprous

and cleane againe: the hand of *Ieroboam* was withered up

and restored againe.

Of Seventy perols going into *Egypt*, in Foure hundred yeares, became Six hundred thousand men, were not touched with the Plagues brought on the *Egiptians*, were delivered from the *Egiptians* oppressing them: In the Wildernesse were fed with Manna from Heaven: gathering Manna more or lesse, had all one in measuring: Their apparrell and shooes in forty yeares were not old with wearing: They passed on dry ground through the Red Sea and *Iordan*, having the presence of the Lord in a Cloud going before them.

Was brought out of darkenesse, life out of death,

Was stricken with Leprosie, and againe cleanfed,

Trembled and burned, yet were not consumed,

That stepped first into the Poole *Betbede*, after the Angell of

the Lord had stirred it, was healed,

Healed diverse by sending Handkercheifes unto them,

Walked on the Sea and healed by shadowing,

Of *Moses* became a Serpent, and a Rod againe,

Of *Iosuah* brought forth buddes and blossomes,

Are ruled, dried, and Floudes made desert places,

Stood still, and went backe ten degrees,

Saw the Sonne of Man standing in the heavens,

Slew with the jaw bone of an Ass a thousand Philistines,

*Iob* 10.

2 *King*. 1. 10.

*Iob* 1. 16.

2 *Sam*. 28.

1 *King*. 13.

*Exod*. 14.

*Gen*. 1.

Chap. 2.

*Act*. 3. 43.

*Exo*. 3. 2.

*Ezek*. 37.

*Iob* 6. 2 *K*. 13.

1 *Sam*. 2. 4.

1 *Sam* 5. 3.

*Psal* 18. 29.

*Dan* 6. *Gen*. 40.

*Mar*. 10. (12.

2 *King*. 28.

2 *King*. 4. C. 6.

2 *King*. 6.

1 *Sam*. 1.

2 *King*. 3.

2 *King*. 5.

*Ezek* 8. 3.

*Gen*. 1. *Lev*. 9.

*1* *Sam*. 5. 11.

1 *King*. 18. 13.

*Chro* 7.

*1* *Sam* 4.

*Gen* 5. 2 *K*. 3. 11

*Exod* 4.

1 *King* 13.

*Gen*. 15.

*Deut*. 8. 7.

*Deut*. 10.

*Deut*. 29. 5.

*Exod*. 14.

*Iosh*. 3.

*Gen*. 1.

2 *Cor*. 9. 6.

*Num*. 12.

*Ex*. 19. *Deu* 4.

*Iob* 5.

*Act* 19. 12.

*Mat*. 14. *Act* 5.

*Exo*. 4. (15.

*Numb*. 17.

*Isa* 56. 6. *P*. 19. 6.

*Iosh* 10. 2 *King*. 20.

*Act* 7.

*Iudg*. 15.

The

# {Of Gods Power; and Divine Miracles.}

27

{By the Power of God}

The  
Tongues  
Two Natures  
A Virgin

Christ

Cedars  
Colde  
The Dust  
Deeper  
The Earth  
Frost  
Flames  
Foundations  
Hills  
Heavens  
Lightnings  
The Noyse  
Snow  
Waters  
Windes

Of *Nimrod* and his company were confounded,  
The Apostles by the Holy Ghost were sanctified,  
Were united into one, being Christ, God and Man,  
Brought forth a Sonne, being the Seede of Man,  
Healed all kinde of diseases, cast out Divells,  
Stilled the raging of the Wind and Seas,  
Turned water into wine at the Marriage in *Cana*,  
Raised *Lazarus* and others from death to life,  
Curled the Figge-tree and it withered, Fed five thousand men  
with five Loaves: and foure thousand men with seven Loaves  
and a few Fishes: Speaking to *Judas* band of men that came to  
take him, they fell backward: At his death the Graves opened,  
and divers that slept appeared: And being buried in a Tombe  
with souldiers watching the same, he raised himselfe againe the  
third day after they had buried him.  
Of *Lebanon* are broken: Cloudes are ballanced,  
Commeth out of the North, Deserts are watered,  
Of the Earth is in a measure comprehended,  
Are laid up in Storehouses, by God provided,  
Is hanged on nothing, shaken and melted,  
Is given by his breath, and like ashes scattered,  
Of Fire are divided, and Eliats into Fountaines turned,  
Of the Earth were laid: and of the Heavens moved,  
Are weighed, and Heaven with a span counted,  
Are clothed, and with darknesse garnished,  
Are turned to rayne: Mountaines weighed and moved,  
Of the Seas are filled, dried up, and divided,  
Is given like Wooll: Rayne falls on the Land,  
Are gathered together, and measured in his hand,  
Come out of his Treasures, and Ice like Morfills,  
Many O Lord are thy wonderfull workes which thou hast  
done, and thy thoughts which are to us wards, they cannot  
be reckoned up in order unto thee: If I would declare them,  
they are more then can be numbred.

*Gen.* 11.  
*Afts.* 2.  
*Heb.* 2. 14.  
*1/2.* 7. 14.  
*Mat.* 9.  
*Mar.* 4.  
*Iob.* 11.  
*Iob.* 11.  
*Mat.* 9.  
*Mat.* 8.  
*Mat.* 14.  
*Mat.* 27.  
*Mat.* 28.  
*Jerem.* 10. 12.  
*Iob.* 36. 17.  
*Psal.* 29. 5.  
*Nah.* 1. 1.  
*Isa.* 40. 12. *Psal.* 33. 7.  
*Iob.* 26. 7.  
*Iob.* 9. 7.  
*Psal.* 147. 10.  
*Iob.* 38. 4.  
*2 Sam.* 22. 8.  
*Psal.* 114. 8.  
*Iob.* 28. 25.  
*Isa.* 50. 2. *Psal.* 65. 6, 7.  
*Psal.* 147. 16.  
*Prov.* 30. 4.  
*Psal.* 147. 17.  
*Psal.* 40. 5.

*Eccles.* 11.  
5.

The Lord Doth great things past finding out, yea and wonders without number: It is the Lords doing, and it is marvelous in our Eyes: unsearcheable are his wayes.  
Great are his signes, mighty are his wonders, his Kingdome is everlasting, and his Dominion is from generation to generation.  
Reade: *Iob* 11. *Chap.* 37. *Chap.* 38. *Chap.* 39. *Chap.* 40. *Hos.* 13. 14 *Psal.* 78. 12. *Psal.* 135. *Psal.* 140.

*Iob.* 9. 10.  
*Psal.* 118. 23.  
*Rom.* 11. 33.  
*Dan.* 3. 33.  
*Eccles.* 43.

## {Use.}

1.

Is God so powerfull? Let us then learne to know him, whom to know is Eternall life. If the Lyon know his strength he is proud of it: If the Peacocke her beauty shee is proud of it; but if wee once come to know *Iehovah*, we will say with *Abraham*, we are but dust and ashes, and with the Prophet he is God alone.

*Iob.* 17. 3.  
*Gen.* 18. 27.  
*Deut.* 6. 4.

I may know with { The Gramarian  
The Rhetorician  
The Arithmatician  
The Geomitrician  
The Astronimer } to { Speake purely,  
Pleade eloquently,  
Number perfectly,  
Measure exactly,  
Foretell probably,

But all this knowledge will not bring me to Heaven.

I may thus { Speake well  
Dispute subtilly  
Number up accounts  
Measure the Earth  
Have an eye upon Heaven } and { Live ill,  
Not see Sathans Sophistry.  
Not number my dayes.  
Not measure my selfe.  
An heart upon earth.

These things may make me learned, not good, great not godly: but goodnesse and greatnesse goe with the knowledge of God, and therefore it is wisdom to labour for it.

2.

Doe we know God to be omnipotent? Let us not despaire in any danger imminent: Doe we know him to be Simple? let us shunne Hypocrisie: To

be Infinite? let him alone satisfie us. To be All-sufficient? let him alone suffice us. His hand is not shortened that it cannot save.

1/2 59.1.

## { Gods Providence } and { Mans Troubles. }

**G**ods Providence is a most sure and powerfull action of God by which he hath from all Eternity fore-scene and fore-ordained unto every thing both the end whereunto, and the means whereby they shall be brought to their ends: As also moderateth and governeth the whole World, and every thing both great and little therein containned. And although God take care for all things without any means, yet that all things are ordinarily governed indeed not by God only, but by means thereunto ordained by God himselfe, notwithstanding that often times also \* without, yea, and against means he effecteth the same. And although Gods Providence be immutable, yet that imposeth not simply a necessity unto things, but that every Secondary cause worketh according to its owne Nature, some necessarily, other some accidentally, and yet that this also dependeth on the Divine Providence, in respect whereof all things necessarily come to passe.

1 King. 19. 5.  
Dan. 3.  
\* Gen. 1.

Gods Providence hath two parts.

Knowledge,  
and  
Government.

Gods

Knowledge

Is that whereby all things from the greatest to the least are manifest before him at all times (so saith David.) Gods eyes will consider, his eye-lids will try the children of men: (And againe he saith) God ab-seth himselfe to behold the things that are in Heaven and Earth: From the beginning of the World he knoweth all his works.

Psal. 114.  
Psal. 113. 6.  
Acts. 15. 16.

Government

Is that whereby he ordereth all things and directeth them to good ends, and it must be extended to the very least things that are in Heaven and earth, as to Sparrowes, Oxen, to the haire of our head, Lillies of the field.

Mat. 6. 26.  
Deut. 1. 5. 4.  
Mat. 10.

Note

There are three things included in the name of Providence, 1. A fore-knowledge of all things. 2. A will to bring every thing to his end. 3. The very actuall government of things.

Adam

and

Heva

Abraham

Before they were created had all things provided for  
Being naked in { Body } { had } Skins of beasts to cloath { skin }  
                          { Soule } { had } Christs righteousness to cover { sin }

Gen. 1. 12.

Gen. 3. 21.

Gen. 22.

Being about to sacrifice his only Sonne Isaac, had a Ramme in stead of him to be sacrificed.

David

Being compassed with Sauls Army ready to take him, Tidings of an Invasion made by the Philistines in his Land being brought him, removed his Army againe, so as David then, and many other times escaped from him.

1 Sam. 23.

Fretting evil to Nabal, was prevented by Abigail,  
By the counsell of Hushai, brought to nought the counsell of Achitophel given against him, so as that Absalon his sonne conspiring was with Achitophel brought to utter ruine

1 Sam. 25.

2 Sam 17.

2 Sam 18.

Daniell

In the Lyons den was preserved, his Accusers perished,  
By expounding of the Kings dreame escaped, many wise men destroyed.

Dan 6.

Dan. 2.

Elias

In the time of Famine was by Ravens fed, by a Widdow releevd, and by an Angell nourished.

1 King. 17.

1 King. 19.

Elisba

Being compassed with an Army of Syrians to take him, they were stricken blinde, so he escaped them.

2 King. 6.

Ester

And Mordecai with the Jewes were delivered from King Abasuershs Decree, and Haman that procured the same, was hanged on his owne Tree.

Heb. 6.

Hagar

Wandering in the Wildernesse espied a Well with which shee releevd her sonne Ismaell.

Gen. 21.

Joseph

Being sold unto the Midianites by his Bretheren, thereby preserved his Father in time of Famine.

Gen. 45. 5.

Iofhuabs

He was delivered when his appointed time came, and the counsell of the Lord had tryed him.

Psal. 105. 19.

Spyes sent to Jericho were hid by Rahab, she was thereby with all hers saved.

Iosh. 2.  
Cha. 6.

The

{ By the Providence of God }



By the Providence of God

The Israelites	{ The more they were by the Egyptians oppressed the more they encreased, being at last from Pharaohs bondage delivered.	Exod. 1. 12. Chap. 14.
	{ And being made the offscouring and refuse in the midst of the people, their enemies opened their mouthes against them, and feare and a snare with destruction being come upon them, were made by the Lord to be pittied of all them that carried them away captives and delivered from their enemies.	Lam. 3. 45.
Jonathan and Abimeaz	{ Being sent by Hushai to David and pursued by Absolon, were } hid in a Well and so delivered by one of Bahurim.	Psal. 106. 46. 2 Sam. 17.
Jonah	{ Had a Fish in the Sea provided to save him, and a Guord on the Land, in heate to shadow him.	Jon. 1. Jon. 4.
Iob	{ Steps were numbred, and his latter dayes blessed, Was delivered from the Ammonites and other : the Lord setting their own swords to slay each other.	Iob 14. 16. C. 32. 13 2 Cron. 20.
Iehoshaphat	{ Being expelled by his Bretheren at the first became to be a Captaine over them at the last.	Judg. 11.
Jeremiab	{ In his captivity was provided for by the Enemy,	Ier. 39. 11.
The King of Israel	{ Was often times told by the Prophet Elisba what was intended against him by the King of Siria.	2 King. 6. 8.
Moses	{ Being by his Parents to be hid no longer, was taken up and put to nurse by Pharaohs Daughter.	Exod. 1. Chap. 2.
The Oyle	{ Of the Widdow was so increased, as she became able to pay that which she was indebted.	2 King. 4.
Paul	{ Was by the Captaines command so guarded, as that he was from the Jewes vowing his death delivered.	Acts 13. 2 Cor. 11. 23.
Samaria	{ Being by the Sirians besieged and almost famished : were by their Enemies owne provision at last unthought of by them relieved.	2 King. 7.
Shadrach	{ Being cast into the fiery Furnace were delivered, and they that bound them were in the flame of the same fire burned,	Dan. 3.
Meshech	{ Before they were created and made, had for each kinde severall things provided.	Gen. 2. 30.
Abednego	{ And	Gen. 7.
Creatures of all kinde	{ Being in the Flood destroyed part of each kinde were in Noahs Arke preserved.	Gen. 7.
Fowles	{ Sowre not nor reape, and yet they are fed,	Luk. 12.
Lillies	{ Of the Field spinne not, and yet they are cloathed,	24. 27.
Lyons	{ Roare after their prey : and have their meate,	Psal. 104. 21.
Ravens	{ Cry being young, and they have foode to eate,	Psal. 147. 9.
Sparrowes	{ Without licence fall not, though of price little valued,	Mat. 10. 29.
All Beasts	{ Provided are for what they stand in neede,	Psal. 147. 9.
Mens	{ Haires are numbred : what shall befall it's decreed,	Luk. 12. 7.
Use.	{ Sitb then the Lord he all things needfull doth bestow	Mat. 6. 34.
Reade :	{ Doe thou for what thou hast not, over-carefull grow.	Psal. 147. 8.
Psal. 107. 15.	{ Care thou not for that baser wealth, and pelfe in which	Iob 33. 6.
Mat. 6. 25, 34.	{ Vice may become therein, as well as vertue rich.	1/2a. 54. 16.
	{ Care not then for the morrow, for the morrow shall care for it selfe, sufficient to the day is the evill thereof.	Dan. 2. 21.
	{ Covereth the Heavens with cloudes, prepareth raine for the Earth.	Ezek. 17. 24.
	{ Createth the Smyth, &c. and the destroyer to destroy,	1/2a. 45. 7.
	{ Changeth times and seasons, taketh away and setteth up Kings,	1 Sam. 6. 2.
	{ Bringerh downe the high Trees, and exalreth the low Trees,	Psal. 75. 7.
	{ Formeth the light, and createth darkenesse, maketh Peace, &c.	Iob 5. 18.
	{ Killeth and maketh alive, bringeth downe and raiseth up,	Iob 31. 1.
	{ Maketh the Wound and bindeth it up, smiteth and maketh whole.	Prov. 21. 1.
	{ Seeth all the wayes of man, and counteth all his steps,	Pro 5. 11.
	{ Moveth the heart of man at his pleasure, setteth the wayes of man before his eyes, pondereth all his doings : and puts his teares into his bottell.	Psal. 56. 8.
	{ What is he then that saith there should some thing be done with.	Lam. 3. 37.

{ The Lord }

without the Lords Commandement :

## Use.

1.

The \* Providence of God leaveth no place for fortune, for *Salomon* affirmeth, that even the \* whole disposition of the Lord is of the Lord : It is therefore plaine, that the Lord ordereth all things by his providence, and yet is not busied or turmoyled with any thing.

\* *Eccles* 9.11,  
12.  
\* *Prov.* 16.33.

2.

The poynt of Gods Providence is a great comfort to Gods Church, for that God moderateth the Divell and wicked men that they shall not hurt the people of God, according to *David* saying, *The Lord is at my right hand, therefore I shall not slide* : *Ioseph* bretheren being affraid because they had sold him into *Egypt*, *Ioseph* confelleth that it was God that sent him before them and that for their preservation. *David* also being like to be stoned by his owne Souldiers, knowing they could doe no more against him then the Lord would have done, comforted himselfe in the Lord : and being cursed by *Shimei*, said, that he cursed because God bid him curse.

*Psal.* 16.8.

*Gen.* 45.7.

1 *Sam.* 30.16.  
2 *Sam.* 16.10.

3.

There is no punishment so grievous, corporall or Spirituall, against which Gods Providence is not marvelous available, so that by beleeying therein he shall have peace and consolation,

*Gen.* 12.10, 30. *Chap.* 20.8. *Chap.* 24.15 *Chap.* 26. *Lev.* 14.34.

Reade :

*Judg.* 1.24. *Chap.* 15.19. 2 *Sam.* 17. *Chap.* 27. 27. 1 *Sam.* 19. *Chap.* 20. *Chap.* 29. *Chap.* 30. 1 *King.* 18. 2 *King.* 6.17. *Chap.* 11. *Chap.* 5. *Chap.* 8. 2 *Chron.* 10.15. *Chap.* 22.7. *Ruth.* 1. *Chap.* 2. *Iob.* 39. *Chap.* 37.5. *Prov.* 16. *Chap.* 21.50. *Psal.* 33.15. *Psal.* 147. *Psal.* 139. *Psal.* 29.3. *Ezra.* 1. *Amos.* 3.4. *Mat.* 2.13. *Chap.* 10.9. *Luk.* 22.35. *Acts.* 5.17. *Chap.* 12.6. *Acts.* 9.24. *Chap.* 16.24. 2 *Tim.* 4.17. 2 *Sam.* 14.2, &c.

Read of Means

1 *King.* 22.35. *Psal.* 139.1. *Ezek.* 34.11, &c. *Isa.* 54.16.

## Gods Providence } { Davids Troubles }

Adversaries

Body

Bones

Betty

Flesh

Friends

Garments

Heart

Spirit

Teares

Moisture

Name

Daily encreased : His Enemies were exalted,  
Was weake, and powred out like Water,  
Were out of joynt, consumed and cut asunder,  
Was wasted with griete : his eyes dimme of sight,  
Lost his fatnesse, his knees were weake with fasting,  
Forsooke him : his familiars lifted their heeles against him,  
Were Sackcloth about his loynes to cover him,  
Panted, his life wasted, and soule was troubled,  
Was full of anguish, his throate dried with crying,  
Consumed in mourning, his words were grievous to him,  
Was like the drought in the heate of Summer,  
Became a Proverb, and his Person a wonder.

*Psal.* 1.1. & 13.12.  
*Psal.* 22.24.  
*Psal.* 62. & 12.14.  
*Psal.* 6.6. & 31.9.  
*Psa.* 69.10. & 119.107.  
& 73.14. & 116.3.  
*Psa.* 69.10. & 38.10.  
*Psal.* 69.11.  
*Psa.* 31.10. & 38.10.  
*Psa.* 42.5. & 56.5.  
*Psa.* 11.13. & 56.5.  
*Psal.* 32.4.  
*Psa.* 69.11. & 71.7.

## So that

Subjects

Sorrowes

Floudes

Trembling

Gods Hand

Scoffers and Drunkards derided him,  
Of Death and Hell with Enemies compassed him,  
Of ungodly men feared him : Confusion was before him,  
Came upon him, Horroir and Dread overwhelmed him,  
Was heavy upon him : Continuall plagues followed him.  
Such yet was Gods Providence over him, as that he overcame  
all his adversaries and was setled in his Kingdome.

*Psal.* 69.12.  
*Psal.* 18.5.  
*Idem.* 4.  
*Psal.* 55.50.  
*Psal.* 32.4.

*Psal.* 25.17.

## { Gods Providence } { Hezekiahs Troubles }

Compassed

Griefe

His Bones

His Age

His Life

By the *Assirians*, and like with sicknesse to dye,  
And sorrow posselt him, instead of Felicity,  
Were broken, as by a Lyon, (so he complained)  
As a Shepherds tent was removed,  
Was by his sinnes cut off like a Weavers webbe,

*Isa.* 36.2.

*Isa.* 38.11.

IN

In his Speech  
In his Heart

Like a Swallow and a Crane he chattered,  
Like a Dove with daily griefe he mourned,  
Such yet was Gods Providence that he delivered him from  
the *Affrians*, restored him to his health, and added fifteen  
yeares more unto his life.

1/a. 37. 38.  
1/a. 38. 5.

## { The Apostles troubles. }

{ The Apostles }

Some of them were { In stormes on the Sea, in danger of  
drowning.  
Accused to be full of new wine, drunken,  
Brought before the counsell, imprisoned  
and beaten,  
Reproached and most of them were  
slaine,  
All by Gods Providence, are now soules in Heaven.

Mar. 4. 38.  
Acts 2.  
Chap 3.  
Chap 5.  
Chap. 12.

## { Job's troubles. }

Adversary  
Beasts  
Sheepe  
Wife  
Body  
Salve  
Acquaintance  
Familiars  
Friends  
Household  
Lovers  
Enemies

{ Job's }

Bones  
Bowells  
Flesh  
Face  
Gall  
Day  
Healib  
Nights  
Crown  
Harpe  
Dreames  
Minds  
Meat  
Partes  
Strength  
Sighings  
Soule  
Tallie  
Wealth  
Young men

Iob 7. 10.

Was the Divell whom God permitted to tempt him,  
Were taken by the *Sabeans*, and servants slaine,  
Were burnt, a House fell on his Children,  
Tempted him: his breath was to her stinking,  
Was full of sores, and boyles in all throughout,  
For Sores was a pot, sheard, and Ashes his seat,  
Were strangers unto him, removed farre from him,  
Forgot him, his neighbours mocked and forsooke him,  
Tormented him, miserable comforters were they to him,  
Tooke him for a Stranger and would not come nigh him,  
Turned against him, and as God persecuted him,  
Sharpened their eyes, opened their mouthes upon him, smote  
him with reproch, gathering themselves against him,  
Clave to his skinned, and sinewes tooke no rest in him,  
Did boyle without rest: and breath corrupt within him,  
Was clothed with Wormes, being full of wrinckles,  
Was withered with his teares and weeping,  
Was powred out, and his skinne was blacke upon him,  
Was turned into night, and light was dimme,  
Passed away, as the Cloud that hath no Rayne,  
Were painefull with his continuall tossing,  
Was taken from him, Honor was not given him,  
Was turned into mourning, his Organs to weeping,  
Were fearefull asse, and visions astonished him,  
Was full of bitterneffe, his spirit full of griefes,  
Was daily Sorrowes: and Garments diseases,  
Were beset with darkenesse, his peace was disquietnesse,  
Was like a Shaddow: his cry was out of violence,  
Came before he did eate: then roarings followed,  
As the winde by the wicked was pursued,  
Was in bitterneffe: and his words were swallowed,  
Was taken from him, the grave and death were neare him,  
Mocked him, the wicked make Songs of him; All abhorred him,  
making him as a Tabret and as a By-word among them:  
Such yet was Gods Providence over him, as that he was deli-  
vered out of all his misery, and had a double blessing in all  
those things, that he had lost in the beginning.

Iob 1.  
Chap 2,  
7, 8, 13.  
Iob 19. 17.  
Chap. 3. 10.  
Iob 2. 8. & 9. 12.  
Chap. 19. 13.  
Chap. 19. 14.  
Ch. 19. 2. & 16.  
Ch. 19. 16. (2.  
Ch. 19. 19, 22.  
Ch. 16. 9, 10, & 11.  
Ch. 11. 14 & 19. 20.  
Ch. 30. 17 & 17. 1.  
Chap. 7. 5.  
Chap. 26. 16.  
Ch. 6. 13. & 30. 30.  
Chap. 1. 7. 12.  
Chap. 30. 15.  
Chap. 7. 4.  
Chap. 19. 9.  
Chap. 50. 31.  
Chap. 17. 14.  
Chap. 7. 11.  
Ch. 6. 7. & 30. 18.  
Ch. 19. 18. & 5. 25.  
Chap. 17. 7.  
Chap. 22. 6.  
Chap. 30. 15.  
Chap. 23. 3.  
Chap. 7. 1.  
Chap. 30. 10.  
Chap. 17. 6.

## { Gods Providence } { Paul's Troubles. }

{ Paul was }

Railed on, called a Pestilent fellow, a Babler, a setter forth of strange gods,  
and a mover of Sedition.

He was expelled out of the coastes of the *Jewes*, cast out of the City, cast into  
Prison,

Acts 24.  
Chap. 13.  
Chap. 14.

Prison, cast out of the Temple and stoned, supposing to have been dead : He was sore beaten, bound with chains, imprisoned, scourged and brought to Judgment.

As also he was

In danger at Sea, made a gazing stocke unto the World, to Angells and to Men : He was often in death, he received five times forty stripes save one of the Jewes : He was thrice beaten with rodde : He was in perill of Robbers, of his owne Nation, and of the Gentiles : He was in wearinesse, painefullnesse, hunger, thirst, fasting, cold and nakednesse often, being cumbred daily, having no certaine place to dwell in, labouring with his hands to relieve himselfe, being made as the filth of the World and the offscouring of all things : Who by Gods Providence hath now obteyned a crowne of glory in the Heavens.

Abel  
Abner  
Uriah  
Zacharias  
Stephen  
Antipas  
St Iohn

{ was slaine by } Caine { Gen. 4. } Iosiah by an Egyptian,  
{ Ioab } 2 Sam. 3. } Iosiah by Manasses,  
{ Iebojakim } Jer. 26 } Iames and Iohn by Herod.  
{ Ieboash. }  
the Priest { was stoned by } the Jewes.

The Martyr was put to death by the men of Pergamus,  
Was banished for the Truth into the Isle Patmos,

Had tryalls in cruell mockings and scourgings, others were tortured, not accepting deliverance, others had triall of bonds and imprisonment; They were stoned, sawne alunder, tempted and slaine with the sword : others wandered abroad in Sheepe-skinnes and Goate-skinnes, being destitute, afflicted and tormented : wandring in Deserts, in Dennes, in Caves and in Mountaines, making them their habitations.

Man is borne to troubles, as the sparkles fly upwards,

Divers godly  
persons faith  
Paul

Thus as the purest Corne is cleaneft fanned, the finest Gold oftneft tried : the sweetest Grape hardeft pressed : So is the godliest person heaviest crossed. Every one that will live godly in Christ shall suffer persecution : As many as I love I rebuke and chasten, faith the Lord,

{ Life. }

It should teach us all to take up our crosse and to follow Christ.

Now the { ble man } { In- } { Religious } { Fasting.  
crosse of } { the poor } { is } { jury, } { of } { the } { Godly } { Contempt.  
man } { Scar- } { the } { city, }

Say then with Jeremy this is my crosse, and I will beare it.

{ Gods Providence } { godly mens Adversaries. }

Adam  
Abel  
Abraham  
Abiatbar  
Abner

A Serpent  
A Brooker  
Two Kings  
Doeg  
Ioab

David

A Philistine  
Saul  
His Sonnes  
Phaltiel  
Achitophel

Daniel  
Elias  
Hanna  
Hecchiab  
Iacob

Princes  
Iesabell  
Pentimab  
Rahabakab  
Esa  
Rache

{ In the beginning } { to tempt } { him. }  
{ to murder }  
To take away Sarah his wife from him,  
To enforme King Saul against him,  
To stab him : Amos, Amasiah to accuse him,  
A Beare, and a Lyon to try him,  
To persecute him : Shemei to curse him,  
To rebell against him, his Wife to mocke him,  
To wed his Wife, making her his Concubine,  
To give Counsell to Absolom his sonne against him,  
That envied him : Eli : sonnes that grieved him,  
To pursue him : Elisba : Iehoram and the Sirian,  
To provoke her : Sarah : Hagar to despise her,  
To menace him : Isaac : Ismaell to floute him,  
To hate him : Laban to pursue him,  
His Wife for want of Children to vex him,

Gen. 3.

Gen. 4.

Gen. 12.

1 Sam. 22.

2 Sam. 3. Am. 7. 10.

1 Sam. 17. 33.

2 Sam. 16. 1 Sa. 18.

2 Sam. 15. 2 King.

2 Sam. 3. 15.

2 Sam. 17.

Dan. 6. 1 Sam. 2.

2 King. 6.

1 Sam. 26. Ge. 16. 4.

2 King. 18. Gen. 21.

Gen. 27. Chap. 29.

Gen. 30.

Ioseph



# { Gods Providence Delivering afflicted Men calling, &c. }

33

Joseph	The Patriarks	To sell him : His Mistris to slander him,	Gen. 37.
The	His Master	For his good demeanour to imprison him,	Gen. 39.
Iewes	Babylonians	Medes, Persians, Siracusans : To accuse }	2 King. 25.
Iob	Romans	To subdue them and Chaldeans : them, }	Dan. 5. 8.
	The Diuell	To torment him : Sabeans to rob him,	Iob 1.
Jeremiab	His Wife	To vex him : His friends to discomfort him,	Chap. 2.
Iohn	Passur	To imprison him : Iebojakim to seeke the life of him,	Jer. 32. Chap. 36.
Loi	Diotrephes	To prattle against him : Iames : Herod to slay him,	3 Ioh. 9. A. 12.
Mordecai	His Daughler	To beguile him : Michael, the Diuell to dispute with him,	Gen. 9. Iude 5.
Noah	Ham an	To plot against him : Mephibosheth, his servant,	Esa. 2. 2. Am. 16.
Paul	His Sonne	To discover him. Naboth, Akab to dispossesse him,	Gen. 2. 1. King. 21.
Peter	Elimas	Demetria and Alexander to withstand him,	A. 13. Chap. 19.
Situanus	A Damselfell	To accuse him : Solomon, Hadab to rise against him,	Mat. 26. King. 11.
Stephen	Sarban	So had Paul and Timotheus to hinder them,	1 The. 2. 18.
Christ	The People	And Zechariah the Priest, to stone them,	A. 7. 52. Chr. 24.
	The Iewes	And Romans to crucifie him : Iudas to betray him,	Mat. 26.
Moses	One Thiefe	To reuile him : All the people to deride him,	Mat. 27.
	Iannes	And Iambres Sorcerers to withstand him,	Ezo. 7. 1 Tim. 3. 8.

So that it is impossible to escape Esaus sword, or Ishmaels tongue, Shemeis stones, Doegs slander, or Iobbs treachery : Heaven had their wicked Angels, The Lilly his Thornes : The Temple Hill-Altars : The Congregation a Diotrephes : Thiatira, Iezabel a false Prophetesse : Demas will be among Professors : Sathan among Gods Children in the Assemblies : When there were but foure there was a Cain, when but eight a Cham, when but twelue a Iudas : Not seven without a Nicolas, Philistines shall be left in the Land to exercise the israelites, and good feede his tares.

3 Ioh. 9.  
Rev. 2. 32.  
Iob 1. 0.  
Mat. 13. 25.

## { Gods Providence, delivering afflicted Men } { Calling on him in their Tribulation. }

{ In Tribulation }

David	2 Sam. 22. 7.	Daniel	Dan. 6.	Esther	Est. 7.
Hager	Gen. 16.	Hanna	1 Sam. 1.	Ismail	Gen. 21. 17.
Jacob	Gen. 35. 3.	Jehozab	2 King. 11.	Jonah	Joh. 2.
Job	Job 41.	Jehoiakim	2 King. 25.	Jeremiab	Lam. 3. 35.
Israelites	Exod. 14.	Leah	Gen. 29. 22.	Lot	Gen.
Moses	Exod. 14.	Manasses	2 Chro. 33.	Nabuchadnezzar	Dan. 4. 31.
The Ninivites	Jonah 3.	Sampson	Judg. 16.	The 3 Children	Dan. 3.

Called on the name of the Lord and he delivered them,  
Had an Angell from Heaven comforting him,  
Were promised the Holy Ghost to comfort them,  
Heard God saying, his Grace was sufficient for him,  
That returneth unto the Lord and seeketh him shall finde him,  
For the rod of the wicked shall not rest on the Lot of the righteous, least the righteous put forth his hand unto wickednesse,  
The Lord knoweth how to deliver the godly out of temptation:  
The Lords anger endureth but a while, Weeping may abide at evening, but joy commeth in the morning.  
Those that are afflicted, calling upon him,  
The cry of the afflicted, and delivereth them,  
The poore mans cry in trouble and saved him,  
The affliction of them that feare him and saveth them,  
The oppression of the Israelites and their cry came to him,  
Answer or ever they call on him, and while they are but thinking how to speake, he will heare them.

Lu. 22. 43.  
Iob 14. 16.  
1 Cor. 12. 9. & 79.

Comforterb  
Heavens  
Heard  
Seeth  
Saw  
Will

{ In Tribulation the Lord }

Is faithfull

And will not suffer any to be tempted above measure, but with the temptation will give deliverance : for if we sinne he will chasten us with the rod of man, but his mercy shall not be taken away from them.

I will goe to my place saith the Lord, till they acknowledge that they have sinned and seeke me, for in adversity they will seeke me early.

Many are the troubles of the righteous, but God delivers them out of all.

Cast then thy burden on the Lord, and hee shall nourish thee.

3 Chro. 15. 4.  
Psal. 125. 5.  
2 Pet. 2. 9.  
Psal. 30. 5.  
Psal. 12. 14.  
Psal. 106. 47.  
Iob 24. 28.  
Psal. 145. 19.  
Iob. 26. 11.  
Psal. 86. 7.  
1 Sa. 6. 24.  
2 Cor. 1. 4.  
1 Cor. 10. 13.  
Psal. 91. 15.  
Psal. 118. 17.  
Psal. 120.  
2 Sam. 7. 14.  
Hof. 5. 15.  
Psal. 34. 18.  
Psal. 55. 23.

Reade :

Deut. 4. 29. Chap 8. 5. Isa 43. 2. 2 King. 6. 16. Pſal. 18. 6. Pſal. 22. 24. Pſal. 34. 6, 7. Pſal. 71. 12. Pſal. 58. 15. Pſal. 107. 43. Pſal. 121. 4. Pſal. 103. 8. Prov. 11. 12. Rom. 5. 3. James 1. 2. Pſal. 18. 16.

## { Gods Providence making Afflictions profitable to all godly persons. }

**A**fflictions of the wicked are Curses or Legall punishments and signes of Re-  
probation, proceeding from God as a Judge, but unto the Godly they are  
trials and corrections, and Seales of Adoption, proceeding from God as a Father,  
being the path-way to Humiliation, an Argument of Gods Love, and the only  
means to bring us unto a godly sorrow for sinne: Which sorrow is the burden of  
every Christian, Confidence being the shoulder to hold up this burden, and Com-  
fort the hand to help this shoulder, with which whosoever are acquainted, know  
the Mystery of godly holy Comfort, which is the Christians Heaven upon Earth,  
joy in Life, hope in Death, prosperity in adversity, staffe in affliction, Anchor in  
Desperation, and breast plate of preservation, being the golden Chaine to bring  
us unto Heaven and Glorification.

2. From Affliction ariseth Humility, pittying of others, prayer, tryall of our Faith,  
renouncing of the world, and a hearty desire of the World to come.

Dauids sweetest Songs in affliction were *lacrime*, he spared *Saul* his enemy: in  
prosperity slew *Uriah* his friend. *Hezekiah* in his bed of sicknesse, hum-  
bled himselfe praying, being recovered to his health boasteth of his  
Treasures.

Abel

Abrahams

David

Being slaine, became the first Martyr in Heaven,  
Faith was tryed: The Apostles in Heaven are crowned,  
From a Sheepe-keeper, was made a chiefe Commander,  
His feete being in the Mire were set on a Rock,  
Being Cursed of *Shemet*, learned to beare it patiently,  
Confessed, that in numbring the people he had sinned,  
Being proud in Numbring was humbled by repenting,  
Kept the Word of the Lord, learned the Lords Statutes,  
And was bettered, whereas before he went astray untill he was  
Corrected.

Affliction sends us to Christ as Leprosie did those ten: Pro-  
sperity makes us leave Christ as it did those nine.

Daniel

Elijas

Hezekiah

Hagar

Iephtah

Ephraim

Jonah

Iacob

Job

Ioseph

S. Iohn

The Israelites

Moses

Mordecai

Nebuchadnezzar

The Man

The Patriarchs

Paul

Ruth

From the Lions Den was more honoured by the King,  
Hearing first a great voice, heard next a still one,  
Being sick unto the Death, had fifteen yeares added to his life,  
In her distresse learned humility to her Mistis,  
Became Captaine over all his elder Brethren,

Was converted being like an untamed Calf, and *Jeremy* confessed  
it was good to beare the Yoake in youth.

Flying from God, learned after to obey the Lord,  
Being lame by wrestling, obteyned of God a blessing,  
Looking first all that he had, received at last a double reward,

Being exiled, was by King *Pharaoh* exalted,  
Being banished, was with heavenly melody ravished,

After *Egypt* cruelly, enjoyed *Canaan* Milke and Honey,  
The more they were oppressed, the more they increased,

Being slung with Serpents, confessed their finnes,  
Seeing the *Philistines* gathered against them, They prayed  
*Samuel* to pray for them, Hearing the Law they trembled:  
and having Warres with others, wee reade not that they fell  
away from God: but being in peace and prosperity, they fell  
often into Idolatry.

From a Servant in *Midian*, became a Statef-man.

Was advanced: *Noah* in the Arke with beasts saved,

Knew the Lord: And *Naaman* to worship God,

Borne blinde, his eyes being opened he beleevd,

Conscience accused them: The Prodigall returned againe,

Of a Persecutor, became an Apostle and a Preacher,

Of a *Moabite* by Marriage became an *Israelite*,

Wisd. 11. 9, 11.

1 Cor 11. 32.

Pſal 78. 34.

Prov. 3. 12.

Pſal 94. 12.

Heb. 12. 6.

Rom 5. 3.

Isa. 26. 16.

Gen. 4.

Gen. 22.

2 Tim 4. 8.

Pſ. 40. 1.

Pſal. 40. 2.

2 Sam. 16.

2 Sam. 24. 17,

6. 6.

Pſ. 119. 67, 71.

Dan. 6.

1 King 19.

Isa. 38.

Gen. 16.

Iudg. 11.

Ier. 31. 18,

Law. 3. 27.

Ion 1. Ch. 3.

Gen. 32.

Job 42.

Aſt. 7. 10. Pſal.

Rev. 1. (105. 21

Iosb. 2.

Exod. 1.

Numb. 21.

2 Chron. 13.

Deut. 5. 26.

Hos. 2. 6, 7.

Neb 9. 28.

Exod. 2.

Eſt. 3. Gen. 7.

Dan. 4. 2 Ki. 5.

Job 9. 45.

Gen. 42 Lu. 15.

Aſt. 9.

Ruth 1.

Zaccham

{ Through Affliction }

# { Gods Providence, Mans Purpose, Gods Disposing. }

35

*Zaccheus* } Being dumb, spake after the Mystery of Salvation,  
*Christ* } Became obedient to the death of the Crosse for Man, God there-  
 fore exalted him, giving him a Name above all Names, &c.  
*All Men* } Are made to seeke the Lord most diligently, their eares are ope-  
 ned, as gold they are tried, who are by him chastened, that they  
 may not be with the world condemned, *Iob* 33. 16. *Chap* 36. 8  
*Ch* 23. 10.

Blessed is the Man whom the Lord correcteth and chasteneth,  
 He is a Bastard no Sonne, that is without Correction,  
 The Lord rebuketh and chasteneth so many as he loveth,  
 Every person that will live godly in Christ, shall suffer persecution,  
 All which shall turne to the best to those that love God.

## USE.

Seeing Afflictions are so profitable, let us runne with patience the way that is  
 set before us, looking unto Christ the Author and finisher of our Faith, who for  
 the joy that was set before him, endured the Crosse, and despised the shame :  
 For through many Tribulations must we enter into the Kingdom of Heaven.

*Dulcia non meruit qui non gustavit amara.* } *1 Pet.* 4. 12.  
 Who so hath not tasted the things that are bitter } *1 Pet.* 1. 6.  
 Is not worthy to taste the things that are sweeter. } *James* 5. 10.

Reade : *Isa* 61. 3. *Chap.* 20. 16. *Ierem.* 2. 3. *Psal.* 66. 12. *Prova.* 24. 10. *Iob.* 15. 2. *2 Cor.* 1. 4.  
*Heb.* 2. 10. *Wisd.* 12. 2.

*Luke* 1.  
*Phil.* 2. 8, 9.  
*Eph.* 1. 20.  
*Hos.* 5. 15.  
*Isa.* 40. 6.  
*Psal.* 78. 33.  
*Rom.* 5. 1.  
*1 Cor.* 11. 32.  
*Iob.* 5. 17.  
*James* 1. 12.  
*Heb.* 12. 8.  
*Heb.* 12. 6. *Pr.* 7. 17.  
*2 Tim.* 3. 12. (12).  
*Rom.* 8. 28.

*Heb.* 12. 2, 3.

*Act.* 14. 22.

# { Gods Providence, Mans Purpose, Gods Disposing. }

<i>Adam</i>	To be as God by eating to know good and evill,	}	<i>Gen.</i> 3.
and	God to disposed it as that		
<i>Heva</i>	They knew experimentally evill not good,	}	<i>Gen.</i> 22.
<i>Abraham</i>	To sacrifice his Sonne, God provided him a Ramme,		
<i>Aban</i>	To conceale the execrable thing that was found on him,	}	<i>Iob.</i> 7.
<i>Abfolom</i>	To be King : He was slaine for his Treason,		
<i>Achitophel</i>	To prevaile in counselling : <i>Hushai</i> confounded him,	}	<i>2 Sam.</i> 18.
<i>Abaziab</i>	To take <i>Elias</i> by sending two Captaines after him,		
	They were both burnt with fire from Heaven,	}	<i>2 Sam.</i> 17.
<i>Achiff</i>	To have <i>David</i> to battell against the <i>Israelites</i> ,		
	His mind was changed by his Princes,	}	<i>2 King.</i> 1.
<i>Amalekit</i>	To get <i>Dauids</i> favour for untruly reporting that King,		
	<i>Saul</i> was slaine by him,	}	<i>1 Sam.</i> 29.
<i>Ananias</i>	He was therefore put to death for slaying him,		
and	Part of the Money made by them, but the	}	<i>2 Sam.</i> 1.
<i>Zaphira</i>	Lord discovered it,		
<i>Balaack</i>	To the Apostles to both their destruction,	}	<i>Act.</i> 5.
	To have <i>Israel</i> by <i>Balaam</i> cursed, he blessed them,		
	To conceale his Adultery, <i>Nathan</i> discovered it,	}	<i>Namb.</i> 24.
<i>David</i>	To build a House to God, the Lord forbid it,		
	To build a Temple for the Lord to dwell therein,	}	<i>2 Sam.</i> 11.
	He was commanded to leave it to his sonne <i>Solomon</i> ,		
	Against man-kind by Christs passion,	}	<i>1 King.</i> 8. 18.
<i>The Divell</i>	Christ thereby overcame him, and		
	To all men beleaving in him, gave salvation,	}	<i>Col.</i> 2. 13.
<i>Job</i> 17. 11	To have <i>Isaac</i> for stealing his blessing, he nor		
<i>Eunuchs</i>	withstanding afterwards kindly received him,	}	<i>Heb.</i> 2. 15.
<i>Gileadites</i>	To have slaine <i>Isaac</i> for stealing his blessing, he nor		
<i>Gebari</i>	To have slaine <i>Abashnerob</i> <i>Mordecai</i> discovered them,	}	<i>1 Tim.</i> 2. 24.
	To disinherit <i>Iephtah</i> , he became their Captaine,		
	To have concealed <i>Naamans</i> gifts, <i>Elisba</i> knew them,	}	<i>Gen.</i> 27.
<i>Hamor</i>	Gotten by circumcising the <i>Shechemites</i> <i>Dinah</i> ,		
	To have <i>Isaacs</i> Daughter for his Son <i>Shechem</i> , he wa-	}	<i>Gen.</i> 33.
	slain with all the <i>Shechemites</i> by <i>Levi</i> & <i>Simeon</i> .		
<i>Haman</i>	To have hanged <i>Mordecai</i> , he was hanged to his Tree,	}	<i>Eph.</i> 2.
<i>Haman</i>	The Jewes according to the Kings Decree,		
and	To Murder God so disposed it that	}	<i>Judg.</i> 11.
<i>His Men</i>	They were all slaine by the Jewes that day,		

*Ecc.* 2

*Herod*



	<i>Herod</i>	To Destroy	Christ, sending wise-men to seeke him, They returned not, he was mocked by them,	<i>Mat. 2.</i> <i>Acts 12.6.</i>
<i>Jer. 20.9.</i> <i>Mat. 1.19.</i>	<i>Isaack</i>	To bless	<i>Esau</i> before <i>Jacob</i> his younger Son: He blessed <i>Jacob</i> before <i>Esau</i> the elder one,	<i>Gen. 27.</i>
	<i>Ioseph</i>	To have	<i>Manasses</i> blessed before <i>Ephraim</i> by his Father, <i>Jacob</i> blessed <i>Ephraim</i> before <i>Manasses</i> the elder,	<i>Gen. 48.</i>
	<i>Ionah</i>	To fly	From Gods presence to <i>Tharshish</i> : hee was brought back by a storme and Sea-fish,	<i>Ion. 1.</i>
	<i>Iewes</i>	To slay	<i>Paul</i> conspiringly, he escapeth safely,	<i>Act. 13.15.</i> <i>2 King. 6.</i>
	<i>Ichoran</i>	To slay	<i>Elisha</i> , but he escaped the Murtherer,	<i>Mat. 1.</i>
	<i>Ioseph</i>	To put away	<i>Mary</i> an Angell willed him to take her,	<i>Gen. 31.</i>
	<i>Laban</i>	To speake ill to	<i>Jacob</i> , yet spake good to him,	<i>Dan. 3.</i>
	<i>Nebuchadnezz.</i>	To burne the Three Children,	but God delivered them,	<i>Gen. 11.</i>
	<i>Nimrod</i>	To Build	<i>Babel</i> to get himselfe and his a Name: All Languages were confounded at the same,	<i>Exod. 3.</i> <i>Gen. 39. Ch. 50. 10.</i> <i>Gen. 41.</i> <i>Iudg. 16.</i>
	<i>Pbaroab</i>	To have slaine	<i>Miser</i> but he fled to <i>Midian</i> ,	<i>Luk. 20.30.</i> <i>Mat. 27.</i>
	<i>Patriarchs</i>	To doe evill to	<i>Ioseph</i> , but it was honour to him,	<i>Mat. 27.</i> <i>Acts 9.</i>
<i>Rom. 1.13</i>	<i>Peripharis Wife</i>	To lye with	<i>Ioseph</i> , but Gods feare preserved him,	<i>Luk. 12.</i>
	<i>Philistines</i>	To make sport with	<i>Sampson</i> : Justice plagu'd them,	<i>1 Sam. 19.21.</i> <i>Neh. 6. (13.)</i> <i>Act. 27.13.</i>
<i>Act. 16.</i> <i>7.</i> <i>Luk. 12.</i> <i>17.</i>	<i>Priests and Scribes</i>	To have	Entangled Christ in his words, but he prevented them, and to have held him in the grave, but he rose againe,	<i>Psal. 21.11.</i>
	<i>Peter</i>	To confesse	Christ his Master, but denyed him,	<i>Iob 5.12.</i> <i>Eccles. 8.8.</i>
	<i>Paul</i>	To persecute	Christs Members, yet preached him,	<i>Prov. 16.9. 17.20.23.</i> <i>Prov. 15.22. 16.17.21.</i> <i>Prov. 16.3.</i> <i>Prov. 21.31.</i>
	<i>Rich Man</i>	To take his ease,	his soule was taken from him,	<i>Prov. 21.30.</i>
	<i>Saul</i>	To have slaine	<i>David</i> , but God defended him,	<i>Isa. 14.</i> <i>24.</i> <i>27.</i> <i>Act. 17.28.</i>
	<i>Sanballat</i>	To hinder the	<i>Iewes</i> building; his counsell was discovered	
	<i>Souldiers</i>	To have slaine	<i>Paul</i> , but <i>Paul</i> was preserved,	
	<i>The Wicked</i>	Intend evill against the Lord, and imagine mischief, but they shall not prevaile,		
	<i>The Lord</i>	Scattereth the devices of the crafty, so that their hands cannot accomplish that which they enterprize,		
	<i>The Heart</i>	Of Man, purpoeth his way, but the Lord directeth his steps,		
	<i>The Lot</i>	Is cast, but the ordering thereof standeth in the Lord,		
	<i>The Horse</i>	Is prepared for the Battell, but safety is from the Lord,		
		There is no wisdom, there is no understanding, there is no counsell against the Lord,		
	<i>The Lord of Hostes</i>	Hath purposed, who shall disanull it? Hee hath stretched forth his hand, who shall turne it againe? It shall come to passe as he hath determined and devised,		
		For in him we live and move and have our being,		
		So that neither life, nor death, are in our hands, but in the Lords: and all the motions of our mind and body depend on God.		

## { Comforts for godly afflicted persons, drawn from Gods Word. }

	<i>Isaac</i>			<i>Gen. 7.1.</i>
	<i>Jacob</i>			<i>Gen. 48.10.</i>
	<i>Eli the Priest</i>			<i>1 Sam. 4.15.</i>
	<i>Abijah the Prophet</i>			<i>1 K. 14.4. 15.35.5.</i>
	<i>Sampson</i>	Whose eyes with age were dimme,		<i>Iudg. 16.</i>
	<i>The Man</i>	Whose eyes were put out by the <i>Philistines</i> ,		<i>Iob. 9.</i>
	<i>Paul</i>	So borne		<i>Acts 9.</i>
	<i>Bartimeus</i>	Three dayes restored to sight by	<i>Jesus</i> ,	<i>Mat. 6. Psal. 146.8.</i>
	<i>The Man</i>	And other	<i>Ananias</i> ,	<i>Mar. 7.</i>
	<i>The Man</i>	Whose Eares were	the Messiah,	<i>Mat. 9.</i>
	<i>Zacharias</i>	Whose Tongue was	opened,	<i>Luk. 1. 15.35.</i>
	<i>Ehud</i>	For a time, till his Son <i>Iohn</i> was Named,	loosed,	<i>Iudg. 3.15.</i>
	<i>Jacob</i>	Captaine of the <i>Israelites</i> in his right hand,		<i>Gen. 32.</i>
	<i>Mephibosheth</i>	Halting by resting, yet got a blessing,		<i>2 Sam. 9.</i>
	<i>The Man</i>	By a fall, the only Sonne of <i>Ionathan</i> ,		<i>Act. 14.8.</i>
	<i>The Cripple</i>	Of <i>Lisra</i> from his Mothers Wombe,		<i>Acts 3.</i>
		So borne, healed by <i>Peter</i> and <i>Iohn</i> ,		
			Sick	



{ Art thou }	Sick or diseased	Moses The Centurions Peters The Woman The Man Publius Eneas	Exod. 4. 28. Hezekiah, 2 King. 21. Daniel, Servant, Luk. 7. The Rulers Sonne, Wives Mother, Mat 8. and the Paralytic Man, Twelve yeares, and her issue stayed, Thirty eight yeares, yet at last healed, His Father, and Epaphroditus both cured, With many other, who were to health restored,	Dan. 8. Iob. 4. Mat 9 Psa 41. Mat. 9. (3. Iob 5. Act. 28. Phil 2. Act 8.
	Full of Sores	Iob Lazarus	Sitting in the Ashes, yet made cleane, Lying at Dives dore, now in Heaven.	Iob 2. Luk. 16.
	Waxed with an Evill spirit	The Sonne The Maide  The Daughter Magdalen The Man	Of the Father in the Gospell being lunaticke, Of the Master in the Acts with a divining spirit, Of the Cananiticke woman with one Divell, That sinfull Woman with seven, Lying among the graves with a Legion, And they were all cast out of them.	Mat. 17. 5. Act. 16. 16.  Mat 15. Luk. 8. 2. Mar. 5. 9.
	distraited Wounded Murthered	Nebuchadnezzar The Man Abel  Elias The Souldier Lazarus Dorcas	For seven yeares time, and restored againe, Going from Jerusalem, releevd by a Samaritan, By Cain, who is now a Saint in Heaven, Hosites, 1 King. 17. and the Shunamites son, Slaine, 2 King. 3. and the Widdowes only one, In the Grave, Iob. 11. Iairus daughter sleeping, Stretched forth, Act 9. Euticum by falling, All these bad life restored on Earth to them againe, All shall have life restored that die in Christ in Heaven.	Dan 4. Luk. 10. Gen. 4.  2 King. 4. Luk. 7. 14. Mar. 9. Act. 20. Psa. 68. 20. Psa. 56. 13.
Mat. 21. 18.	Dead	Sampson Jonathan David Elias The Prodigal Lazarus Christ	Who Had Honey out of a Lyons body, Found Honey in a Wood, Was forced to take Shew bread, Was by an Angell nourished, Who would have eaten Swines huskes, Who would have eaten Dives crummes, After his long Prayers and Fastings.	Iudg. 14. 1 Sam. 14. 1 Sam. 21. 1 King. 19. Luk 15. Luk 16. Mat. 4.
	Hungry	The Israelites The Disciples The Multitude	And so wete Had Manna given from Heaven, Plucked the eares of Corne, Had Loaves increased among them,	Psa. 107. 39. Ex. 16. Mat. 12. Mat. 14. Psa 78. 24.
Isa 41. 17.	Thirsty	Hagar Christ Sampson Israel	Who had water out of a Well, Tooth, Rock.	Gen. 21. 19. Iob. 4. 7. Iudg. 15. Num. 20. Psa 78. 15.
	Naked	Adam Eve Lazarus Paul	And God clothed both of them, On Earth, now richly clothed in Heaven, Who preached, yet wanted to cloath him, Put on the Lord Iesus Christ, and make no provisions for the flesh to fulfill the lusts thereof.	Gen. 3. Luk 16. 2 Cor. 11.  Rom. 13. 14.
{ Art thou }	Poore	David Elias Jeremiah The Prophets wife Iob Iacob Moses Ruth Lazarus Prodigal The Man The Woman	Who Sent to Nabal to relieve him, Was sent to a Widdow to sulteyne him, Was by Gedaliah and others relieved, Had her Oyle by Elishah increased, Had all taken from him by the Chaldeans, Had but a staffe going over Jordan, Kept sheepe with the Priest of Midian, Lived by gleanng eares of Corne, Desired to have but Dives crummes, Would have had the huske from Swine, Wonted one at the poole to help him, Who had spent all she had on the Physician.	1 Sam. 25. 1 King 17. Ier 39. 11. 2 King. 4. Iob 1. Gen 32. 10. Exod 2. Ruth 2. Luk 16. 21. Luk. 15. 16. Iob. 5. Mat. 9.
		Paul Peter Christ	Who Wrought with his hands to relieve him, Had no silver to give being ask't him, Was ministred unto by Women.	Act. 20. Act. 3. Luk 8.

And

And so were

<i>Job 8.7. &amp; 23.19</i>	{ The Israelites } { The Prophets }	Who were by { The Midianites impoverished, Obadiah nourished, <i>Psal. 11.24. Psal. 48.16. Psal. 36.16. Psal. 9.9.</i>	<i>Judg. 6.6.</i> <i>1 King. 18.</i>	
<i>Psal. 18.</i> <i>17. &amp; 22.</i> <i>16. &amp; 57.</i> <i>3.4.</i> <i>Job 5.20.</i>	Com- passed with ene- mies?	{ So was } King <i>A/sa</i> Elisha Hezekiah Lot Daniel Paul Israel	By Zerah, <i>2 Chron. 14.</i> David by Saul, By the Amorites, <i>2 Kin. 6.</i> Elias by Captains, By Assyrians, <i>2 Kin. 18.</i> Ichothaphat by Ammonites, By Sodomites, <i>Gen. 19.</i> Sampson by Philistines, By the Lions, <i>Dan. 6.</i> Shadrach by the furnace, By Sadduces, <i>Ast. 23.</i> Christ by Jewes, By Egyptians, <i>Exod. 14.</i> Samaria by Syrians, And every of them were freed again.	<i>1 Sam. 23.</i> <i>2 King. 1.</i> <i>2 Chron. 20.</i> <i>Judg. 16.</i> <i>Dan. 3.</i> <i>Iohn 8. 59.</i> <i>2 King. 7.</i> <i>Psal. 118. 10. 11.</i> <i>Psal. 118. 17. &amp; 17. 8. 9.</i> <i>2 King. 13.</i> <i>2 Chron. 33.</i> <i>Ast. 16. 23.</i>
{ Art thou }	Imprisoned,	{ The Apostles } Jeremiah Peter	<i>Ast. 5.</i> Ioseph, <i>Gen. 39.</i> and Iehobabaz, <i>Ier. 38.</i> Iehoiakim, <i>2 Kin. 24.</i> Manasseh, <i>Ast. 12.</i> Paul, <i>Ast. 16.</i> and Silas <i>Psal. 102. 20. Psal. 69. 33. Psal. 68. 6.</i>	
<i>Ast. 18. 24.</i>	Banished, Betrayed,	{ So were } S. Iohn Christ	Into the Isle called Patmos, By his own Apostle Judas,	<i>Rev. 1.</i> <i>Matth. 27.</i>
<i>Ast. 5. 23.</i> <i>Gen. 37 18.</i> <i>Judg. 9. 1.</i> <i>Ast. 9. 23.</i> <i>Psal. 31. 13.</i>	A Prince conspired against,	Abasuerus Iehoshaf David	By two Eunuchs that followed him, By Atkaiab when he was young, By Abner, Sheba, and his sonne, The Lord delivered all of them.	<i>Esther. 6.</i> <i>2 King. 11.</i> <i>2 Sam. 2. 2 Sam. 14.</i>
<i>Psal. 17. 12.</i> <i>&amp; 35. 11.</i> <i>Job 11. 18.</i> <i>19. &amp; 21.</i> <i>27.</i> <i>Luk. 23. 10.</i> <i>Iohn 7. 49.</i> <i>Ast. 18. 13.</i> <i>&amp; 21. 28.</i> <i>&amp; 25. 7.</i>	Accused and slandered,	{ So was } Abimelech David Elias Hanna Ioseph Iob Mephibos. Paul God Christ The Jewes	By Doeg, <i>1 Sam. 22.</i> Amos by Amaziah, By adversaries, <i>Psal. 37. 12.</i> Daniel by Princes, By Ahab, <i>1 Kin. 18.</i> Elisha by Iehoram, By Eli, <i>1 Sam. 1. 14.</i> Iacob by Laban, By his Mistressse, <i>Gen. 39.</i> Ionathan by his father, By the devill, <i>Job 1.</i> Ieremiah by Irijah, By Ziba, <i>2 Sam. 16.</i> Naboth by wicked men, By Tertullus, <i>Ast. 24.</i> Ro. 3. 8. Steven by suborned men Himself by that wicked king Iehoram, By the multitude, <i>Luk. 23. 2.</i> Apostles by souldiers, By Haman, <i>Esther. 3.</i> The Disciples by divers,	<i>Amos 7. 10.</i> <i>Dan. 6.</i> <i>2 King. 3.</i> <i>Gen. 31. 30.</i> <i>1 Sam. 20.</i> <i>Ier. 37.</i> <i>1 King. 21.</i> <i>Ast. 6. 11.</i> <i>2 King. 3. 3.</i> <i>Matth. 28. 12.</i> <i>Ast. 2.</i>
{ Art thou }	Forfaken of anyone,	{ So was } Hagar and Ishmael Moses and David Iob Christ	By Abraham and Sarah, By their Father, and mother, By his wife, neighbours, and friends, By his Disciples and countrey-men, And an Angel from Heaven comforted him,	<i>Gen. 21.</i> <i>Exod. 2. 3.</i> <i>Psal. 10.</i> <i>Job 19.</i> <i>Matth. 26.</i> <i>Luk. 22.</i>
	Evil spoken of	{ So was } David Iob God Christ	<i>2 Sam. 16.</i> Micahiah, <i>2 Kin. 22.</i> Elias, <i>Iob 17.</i> Prophets and Apostles, Himself by that wicked king Iehoram By Jewes, for whom he died, to save them,	<i>1 King. 18.</i> <i>Ast. 2. Lam. 3.</i> <i>2 Kin. 6.</i> <i>Matth. 13.</i>
<i>Job 16. 20.</i>	Derided and mocked,	{ So was } David Ioseph Noah Prophets, The Jewes God	By his wife, <i>2 Sam. 6.</i> Isaac by Ishmael, By his brothers. Iob by his friends, By his son, <i>Gen. 9.</i> Lot by his sons, Apostles, and Christ by the Jewes, In Captivitie by the Babylonians, Himself by many wicked ones, The proud have had me greatly in derision: (saith David) yet have I not declined from thy Law. Became as a Proverbe among As the song of As a tabret by As a gazing stocke to By the Jewes at his death and passion, Regard not then the Taunts of wicked men.	<i>Psal. 35. 16. Gen. 1.</i> <i>Gen. 37. Iob 20. &amp; 12. 4.</i> <i>Gen. 19.</i> <i>Matth. 28.</i> <i>Psal. 123. 4.</i> <i>Psal. 119. 51.</i> <i>Syr. 7. 11.</i> <i>Psal. 69. 11.</i> <i>Lam. 4. 6.</i> <i>Job 17. 6.</i> <i>1 Cor. 4. 9.</i> <i>33.</i> <i>Matth. 28.</i>
	The song and by- word of the wic- ked,	{ So was } David Jeremiah Iob Paul Christ	Who was made As the song of As a tabret by As a gazing stocke to By the Jewes at his death and passion, Regard not then the Taunts of wicked men.	<i>1 King. 18.</i> <i>2 King. 1.</i> <i>2 Chron. 20.</i> <i>Judg. 16.</i> <i>Dan. 3.</i> <i>Iohn 8. 59.</i> <i>2 King. 7.</i> <i>Psal. 118. 10. 11.</i> <i>Psal. 118. 17. &amp; 17. 8. 9.</i> <i>2 King. 13.</i> <i>2 Chron. 33.</i> <i>Ast. 16. 23.</i>



{ Art thou }	Without a bed to lye upon ?	{ So was }	Jacob Jeremiah Paul Iob Ioseph Lazarus Christ	{ Who lay }	on the ground going to <i>Laban</i> , Gen. 28. 11. In mire in the dungeon, In chains in the prison, In Althes being his sheer, In the Stocks hurting his feet, At <i>Dives</i> door in the street, A ship-board in the ships sterne, and often- times in the cold mountain,	Rechabites. Ier. 38. 6. Acts 16. Iob 2. Psal. 105. 18. Luk. 16. Luk. 8. 22.
	Vexed by thy wife ?	{ So was }	Jacob Iob Moses David	{ Whose wife }	said, Give me children, or else I die, bid him, Curse God, and die, termed him to be a bloody man, despised, and derided him,	Gen. 30. 1. Iob 2. 9. Exod. 4. 25. 2 Sam. 5.
	Without Silver and Gold ?	{ So was }	Christ The Apo. Peter		Who was beholden to a fish for money, And yet they wanted not in their Journey, And <i>Iohn</i> , when they healed the Creeples man, Reade Phil. 4. 19.	Matth. 17. Acts 3.
	Wearie of thy life ?	{ So was }	Iob Jeremiah Moses Elias The Gaoler	{ Who wished himselfe }	strangled, unconceived, unburdened, Who prayed God to take away his life, Who would have murdered himselfe, The Lords good grace them all yet so directed, Their sorrows overpast, their daies in peace were (endd.)	Iob 7. 15. Ier. 38. 24. Numb. 11. 11. 1 King. 19. Acts 16.
{ Art thou }	in famine ?	{ So was }	Abraham Abimelech The Shunamite		Gen. 12. Isaac, Gen. 26. Jacob, Gen. 46. Ruth 1. Elias, 1 Kin. 17. David, 2 Sam. 21. 2 Kin. 8. Samaria, 2 Kin. 17. And others, Psal. 33. 19. And the Lord relieved them in their wants, Psal. 37. 19, 25.	Luk. 4. 25. Acts 11. Gen. 45. 7. Iob 5. 20. Pr. 10. 3. Psal. 34. 10. Isa. 57.
	In ser- vitude ?	{ So was }	Abraham Jacob Ioseph Moses		Posteritie foure hundred yeares, With <i>Laban</i> twenty yeares, Many yeares with <i>Potiphar</i> serving, Fortie yeares with the Priest of Midian, Yet freedome at last was given them.	Gen. 15. 13. Gen. 31. 38. Gen. 39. Act. 7. 30.
	In danger of waters ?	{ So was }	Noah Peter		Gen. 7. <i>Jonah</i> , Chap. 1. The Israelites, Matth. 14. Paul, Acts 27. and Disciples, And not any perished, but were all preserved, The Lord can save from all danger, yea though a man went to sea without Art	Exod. 14. Matth. 8. Psal. 107. 29. Psal. 18. 16. Wisd. 14. 4.
	Goods taken, and lands fro thee ?	{ So were }	Lois Iobs Nabobs Mephibosh	{ By Ahab By Ziba }	And all restored to them again, and with-held by them,	Gen. 14. Iob 42. 1 King. 21. 2 K. 8. 2. 2 Sam. 16. Iob 1. 21.
{ Are thy }	Friends thine enemies ?	{ So were }	Iob's David's Christ's	{ Who }	spake eloquently, tormenting forsooke, and reprehended lifted up his heele against	Iob 19. 1. Psal. 31. 11. Lam. 1. 1. Psal. 41. 9. Iob 13. 14.
	life sought after ?	{ So was }	Elias Daniel's The Apostles		By <i>Iezabel</i> , 1 Kin. 19. <i>Elisbas</i> by <i>Iehoram</i> , 2 King. 6. By Princes, Dan. 6. <i>David</i> by <i>Saul</i> , 1 Sam. 23. And others by their Adversaries,	Exod. 2. 15. 1 Sam. 25. 29. Jer. 18. 23. Psal. 32. 33.
	Wife barren ?	{ So was }	Abimelech's Sarah Rachel Manoah's		Gen. 20. 8. Gen. 11. 30. Gen. 29. 31. Iudg. 13. 2.	Luk. 1. 7. 1 Sam. 1. Gen. 25. 21. 1 King. 4. Psal. 68. 6.
	Or, married to another ?	{ So was }	David's Samson's	{ Who was given to }	These all by Praying obtained Children from God, Phaltiel the son of <i>Lailb</i> , his own Companion,	2 Sam. 3. 15. Iudg. 14. 20.



# { Meanes and Second Causes used. }

41

{ Art thou }

In a dungeon ? The light of Mercy cannot be kept from thee.  
In Exile ? Thou art not out of Gods Presence, he seeth thee.  
Despised of the world ? God himselfe maketh account of thee.  
In povertie ? God hath eternall riches for thee.  
Hated of the world ? The Lord hateth it more by not giving Grace.  
Stricken with death ? Thou hast promise with *Simeon* to depart in peace.  
Stricken with death suddenly ? It is to free thee from Miseric.  
Fatherlesse ? The Lord is thy helper.  
Spoken against by the mightie Ones ? So was *David* by Princes.

*Iam.* 1. 17.  
*Psal.* 139. 7.

*Luke* 2. 29.

*Psal.* 10. 14.  
*Psal.* 115. 23.

## { Meanes and Second Causes used. }

**O**rdinary Meanes are to be used of every man in his Calling carefully, and when they be at hand we must not look for any help without them : though the Lord be able to doe what he will without Meanes. *Ioab* when the Aramites came against him, heartened his Souldiers, though they were but few, bidding them to be strong and valiant for their people, and for the Cities of their God, and then let the Lord doe (saith he) what is good in his eyes.

2 *Sam.* 10. 12.

And our Saviour Christ avoucheth that to be flat tempting of God, for him to leape downe from the Pinnacle of the Temple to the ground, when as there was an ordinary way at hand to descend by Staires. Left therefore we to our destruction contemne the use of Second Causes which are ordained for our good, God hath himselfe first used them in the worlds government, when as hee might as easily doe it by himselfe alone, as with Second Causes : I will, saith the Lord, heare the Heavens, and they shall heare the Earth, and the Earth shall heare the Corne, the Wine, and the Oyle, and they shall heare. *Iezreel* : So for the converting of *David*, the Lord used the Prophet *Nathan* : And to deliver *Peter* out of Prison he sent an Angel : and to convert the Eunuch he sent *Philip* unto him : And thus the Lord doth, that he may honour his Creatures as Fellow-workers with him : And to that purpose he hath ordained meat and apparell, to cover the body and to maintaine life : Physicians and Physicke to recover health : honest exercises and sleep to conserve health : Princes and Magistrates to conserve publike Peace : Masters of Families for domestically government. Preaching and reading the Word, receiving the Sacraments, workes of Charitie, Prayers, Discipline, &c. for exercising of Faith. These and such like Meanes and Second Causes then are not to be contemned, or neglected, as though God would governe the world, or save us by himselfe without them : for so to doe, were nothing else but to tempt God, and to hinder, as much as in us lieth, the execution of his Providence, which is forbidden by the Lord, saying, *Thou shalt not tempt the Lord thy God*, which they doe, who neglecting the Meanes ordained by God, expect Miracles from Heaven.

Object.

If Gods Providence be immutable, what need Second Causes, &c ? He that shall be amended, shall so be without correction or admonition.

Ans.

The Answer is, that those things are separated which are to be joynd together. God in his eternall Counsell had ordained to make *Dauids* will good of evil : and to incline the same from sinne to repentance ; had ordained also Meanes, by which his will should be changed, namely *Nathan*.

*Adam and Eve*

Cover their nakednesse by sewing together of fig-leaves, and the Lord by making them coverings of beasts skins.

*Gen.* 3.

*Abraham*

Preserve himselfe in time of famine, by going into Egypt, and in time of Feare, by saying *Sarah* was his Sister : and to preserve peace, betwixt himself and *Lot*, their Herdsmen talking at contention, gave *Lot* the choice of the Land.

*Gen.* 10.  
*Chap.* 20.  
*Chap.* 13.

*Abigail*

Pacifie the wrath of *David*, being kindled against *Nabal* her husband, by carrying a Present unto him.

1 *Sam.* 25.

*Bathsheba*

Get the Kingdome to *Solomon*, as she was willed by *Nathan*.

1 *King.* 1.

*Benbaddad*

Procure peace with the King of Israel by sending his servants unto him, with Sackcloth about their loynes, and ropes about their necks, in signe of Humiliation.

1 *King.* 20.

David	{ Used Meanes to }	Come into <i>Saul's</i> presence (to encounter with <i>Goliath</i> ) and that by saying unto the people, <i>What shall be done to the man that killeth this Philistine?</i> and to escape <i>Saul</i> , casting his Javeling at him, he avoided him, and sending to take him, was let downe at a window, and so escaped him. And to know what he intended against him, absented himselfe from his Table, to heare by <i>Jonathan</i> what he would say of him: And from time to time, being pursued by him, fled from one place to another to hide himself from him. And to preserve his Father and Mother from <i>Saul's</i> wrath, being against them kindled, he placed them with the King of Moab, and to deliver himselfe from evill that might befall him by King <i>Achish</i> , knowing who he was, he feigned himselfe to be mad before him: and going against the Philistines slew all of them, that not any of them might carry tydings thereof to the King, being supposed to have gone out against the Israelites by him: And to overcome the Philistines he turned behinde them over against the Mulberry-trees, as the Lord had commanded him: And to confound <i>Ahitophel</i> he used <i>Hushai's</i> counsell.	1 Sam. 17. Chap. 18. Chap. 19. Chap. 20. Chap. 22. Chap. 23. Chap. 21.
Daniel	{ Used Meanes to }	Understand <i>Nebuchadnezzar's</i> dreame, and that by praying, and to finde out the Truth of <i>Susanna's</i> false accusation, he put her accusers asunder, examining them.	Dan. 2. Chap. 13.
The Disciples	{ Used Meanes to }	Preserve their brethren in time of Famine, and that by sending unto them according to their abilitie, wherewith the Lord had weekly blessed them.	Acls 11.
Elias	{ Used Meanes to }	Cut of the Prophets of <i>Baal</i> , by assembling them together under pretence of an Offering to be made to their gods, &c. And so to escape from <i>Iezabel</i> fled to <i>Beerseba</i> : and to free himselfe from the hands of two of the Captaines sent to take him, he prayed for fire from Heaven to consume them: and to relieve himselfe in the time of famine, he lived with a widow a long time.	1 King. 18. Chap. 19. 2 Kin. 1. 1 King. 17.
Elisha	{ Used Meanes to }	Withstand the Kings Messenger sent to murder him, and that by willing his owne Servant to take heed to shut the doore against him. And to preserve himselfe from the Aramites sent to Dorhan to take him, he prayed, and the Lord struck them with blindness, that they could not see him. And to defend the King of Israel from the King of Syria, he sent word unto him, that he should forbear to goe to such and such like places, where the King of Syria lay in wait for him.	2 King. 6.
Esther	{ Used Meanes to }	Preserve the Jewes from <i>Hamans</i> plot intended against them, and that by inviting the King to a banquet, and by praying.	Esther 1. Chap. 5. Chap. 6.
The Eunuch	{ Used Meanes to }	Understand the Word of God as well by reading, as also by taking of <i>Philip</i> into the Coach to interpret to him.	Acls 8.
The Gibeonites	{ Used Meanes to }	Procure their peace with <i>Ioshua</i> , by pretending to come from a farre Country unto him, having on old shoes, bread that was mouldie, and garments worn.	Iosb. 9.
Gideon	{ Used Meanes to }	Pacifie the Ephraimites murmuring by milde answering.	Iudg. 8. 1.
Hezekiah	{ Used Meanes to }	Heale his boile, by laying a bunch of dry figs thereon, and to move King <i>Assur</i> to remove his Army brought against him, he caused all the waters and fountaines in the Country to be stopped, so that he had not to drinke for them.	Isai. 38. 2 King. 20. 2 Chron. 32.
Ioshua	{ Used Meanes to }	Espie out of what strength the Citie <i>Jericho</i> was, by sending spies to learne the same: and to conquer <i>ai</i> he sent men by night, willing them to lye in wait against them.	Iosb. 2. Chap. 8.
Defend			

		Defend himselfe from the rage of <i>Eſau</i> his brother, by departing for a time from his father, and being in service with <i>Laban</i> , to get to himselfe the party-coloured sheep, he set pilled rods before them : and returning from <i>Laban</i> , to pacifie the wrath of his brother meeting him, sent a present to him : And to preserve his goods, if <i>Eſau</i> had intended evill against him, he divided that he had into severall companies, whereby some might escape of them : And then meeting his brother humbled himselfe unto him, and above all by prayer escaped him.	<i>Gen.</i> 27. <i>Chap.</i> 30. 30, 41 <i>Chap.</i> 32. <i>Chap.</i> 33.
<i>Jacob</i>	} Uſed Means to }	Bring his brethren to remembrance that they had done him wrong, and that by reprehending and imprisoning them, their Conscience thereby accusing them : And to be freed out of prison intreated <i>Pharaoh's</i> Butler to remember him : And to preserve the Egyptians in time of famine, in the plentifull yeares he provided for them.	<i>Gen.</i> 44. <i>Chap.</i> 45. <i>Chap.</i> 40. <i>Chap.</i> 41. 18.
<i>Joſeph</i>			
<i>Ioſtan</i>	} Uſed Means to }	Preserve himselfe from <i>Abimelech</i> , and that by flying.	<i>Judg.</i> 9.
<i>Ioab</i>		Reconcile <i>Abſalom</i> unto <i>David</i> by a cunning woman, and that the Israelites might be valiant in battell against the Assyrians, he encouraged them.	2 <i>Sam.</i> 14. <i>Chap.</i> 10. 11.
<i>Jonah</i> and <i>Paul's</i> Mariners	} Uſed Means to }	Save themselves in the storme on the waters, and that by casting out their wares, lightning their ships, still endeavoring, calling on the Lords Name by praying.	<i>Jonah</i> 1. <i>Act.</i> 27.
<i>Joſeph</i>		Preserve Christ by flying, as the Angel willed him.	<i>Matth.</i> 2. 14.
<i>Ieroboam</i>	} Uſed Means to }	Escape from <i>Solomon</i> , by absenting himselfe from him.	1 <i>King</i> 11.
<i>Jehoshheba</i>		Preserve <i>Joash</i> from <i>Athaliah</i> going about to kill him, and that by keeping him and his Nurse in her Bed-chamber, as also hiding him in Gods house the space of six yeares.	2 <i>King.</i> 11.
<i>Jehu</i>	} Uſed Means to }	Destroy <i>Baals</i> prophets under pretence of a Sacrifice that he had to do for them, to their God <i>Baal</i> , who being assembled, slew both young and old, great and small.	2 <i>King.</i> 11.
<i>Jethro</i>		Ease <i>Moses</i> of the burden upon him, in judging of the people, and hearing of Causes between them, and that by giving him counsell to provide men of courage to rule over them.	<i>Exod.</i> 18.
<i>Jephthah</i>	} Uſed Means to }	Espie out the Ephraimites from the Gileadites, and that by making them to pronounce the word Shibboleth.	<i>Judg.</i> 12.
The Israelites		Preserve their first-born from the Angel slaying the Egyptians, and that by striking the Lintels of their doores with bloud, as God had commanded ; and being at the first overcome of the Benjamites, they afterwards lay in Ambushment, &c. and so prevailed against them : And being stung with fiery Serpents, looking on the Brazen Serpent, a representation of Christ, they were healed.	<i>Exod.</i> 12. 23. <i>Judg.</i> 20. <i>Numb.</i> 21.
<i>Moses</i>	} Uſed Means to }	Cover the Egyptian slain by him, by hiding him in the sand, and to escape from <i>Pharaoh</i> , fled into the Land of <i>Midian</i> : and to have his hands stayed up, called <i>Aaron</i> and <i>Hur</i> to stay them, during which time the Israelites prevailed against the Amalekites : And to keep the Israelites from the Mount, he set marks : And to search the land of Canaan, he sent spies : And to preserve the Israelites from <i>Korahs</i> destruction, he willed them to depart from among them : And to stay Gods wrath, he often prayed to God for them.	<i>Exod.</i> 13. <i>Chap.</i> 17. <i>Chap.</i> 19. <i>Numb.</i> 13. <i>Numb.</i> 16.
<i>Moses</i> his mother		Preserve him for a time by hiding him, and after by putting him into an Arke, &c. to see what would become of him.	<i>Exod.</i> 1.
<i>Michal</i>	} Uſed Means to }	Preserve <i>David</i> from <i>Saul's</i> Messengers, saying that <i>David</i> was sick, and laying an image in his bed, while the Messengers returned to <i>Saul</i> , he escaped.	1 <i>Sam.</i> 18.
			Noah





Christ { Used Means to } Preserve himselfe from the Pharisees, consulting to destroy him, and that by departing from them, and from the Jewes seeking to kill him, by walking in Galile not in Jury, as also by going to the Feast of Tabernacles, not openly but privily, walking secretly: As likewise by going from them into the wilderness, and sometimes by a ship waiting on him, and willed his Disciples to beware of men, and that, if they were persecuted in one Citie, they should fly into another to save themselves, and counsell'd them to be wise as Serpents, but withall to be innocent as Doves.

St Paul faith that { Spiritual Means } Are to be used to obtaine Salvation, and they are Faith, which cometh by Hearing, Hearing by Preaching, after which followeth Obedience, Sanctification and Justification by Christ. To this is to be added to make Election sure, Veritie with Faith, Vertue with Knowledge, with Knowledge Temperance, with Temperance Patience, &c.

The Lord appointed Meanes, that his banished are not utterly expelled.

*Secret things belong unto the Lord: to man revealed.*

*Victorie is of God: yet the horse for battell is prepared.*

*That provideth not for his owne, and especially for them of his household, he hath denied the Faith, and is worse then an infidel,* faith the Apostle S. Paul.

{ Use. }

We may learne hereby not to contemne Second Causes, abusing thereby Gods Providence: His revealed will is, that we use ordinarie remedies, leaving the issue to him, who will dispose thereof to his good will and pleasure. Amen.

{ Of Lots : } A Meanes { used for divers ends. }

**L**Ots are a part of Gods Worship, which are to be used in matters of weight, to the deciding of doubts, and ending of strifes and contentions: and so speaketh Solomon, saying, *The lot causeth contentions to cease, and parteth between the mighty.*

There are three sorts of Lots, of which there is but one Good. There is a Civill Lot: a Sporting Lot: and a Divining Lot.

The Civill { is only Good, which is for ending of Controversies, dividing of Lands, discovery of Malefactours.

The Sporting { is used for some unnecessary ends, as to helpe a man decayed, by making gaine by gaming, &c.

The Divining { is by opening a Booke, or casting a Dye, to declare good or bad successe, &c. and such like.

By lot { Achan was found out by Ioshua to have the execrable things. Ioshua divided the Land to the Israelites: The souldiers Christs garments, Ionathan was found to have tasted hony: and Ionab of sin to be guilty. Saul was chosen to be King of Israel: and Matthias to be an Apostle. The Goat was chosen for a sin offering: and the Levites brought the offering. Zacharias burnt incense: and one of ten were from captivitie taken.

*The lot is cast into the lap: but the Whole disposing thereof is of the Lord.*

Reade Iudg. 20. 9. Esai. 3. 7. Chap. 9. 24. Numb. 26. Chap. 33. 54.

{ Of

Matth. 12.  
Chap. 14. 13.  
Ioh. 7. 1.  
Chap. 11. 54.  
Chap. 8. 59.  
Chap. 11. 54.  
Mark. 3. 9. 7.  
Chap. 10. 39.  
Matth. 10.

Rom. 10. 17.  
Chap. 8.  
Titus 1.  
Acl. 13. 48.  
Eph. 2. 10.  
2 Pet. 1. 5.

2 Sam. 14. 24.  
Deut. 29. 29.  
Prov. 21. 31.

2 Cor. 8. 21.  
1 Tim. 5. 8.  
Gen. 30. 30.

Prov. 18. 18.

1 Sam. 10.  
Iosh. 18. 6.

Iosh. 7.  
Chap. 18.  
Matth. 17.  
1 Sam. 14. Ion 1.  
1 Sam. 10. Acl. 1.  
Levit. 16. 10.  
Nehem. 10. 34.  
Luk. 1. 9. Neh. 11. 7.

Prov. 16. 33.

## { Of Prayer. }

Prayer is the Messenger of the faithfull Soul, being the Request of an humble and sanctified heart, together with thanksgiving offered up by the Spirit of Prayer, as a speciall service unto God, in the Name of Jesus Christ, in the behalfe of our selves and others, with assurance to be heard, in what we pray for according to the will of God revealed in his Word, the Spirit making request for us with groanes in the heart unspeakeable, the Lord accepting the inward mourning and desire of the heart for a Cry, as we see in *Moses*, who prayed to God in the behalfe of the Israelites, the Lord answering him, saying, *Why cryest thou unto me?* when as *Moses* indeed cryed not in voyce, but in the earnest affection of his heart: And is of such force, as that it goeth through the clouds, and ceaseth not untill it come unto the Lord, and will not depart, untill the most High have respect thereunto; yea, it doth as it were binde the Lord, and hinder him from executing judgements, overcomming him that overcommeth all things: as we see by the Lords owne words unto *Moses*, saying, *Suffer me, that my wrath may waxe hot against them: (to wit) the Israelites, and to consume them, and I will make of thee a mightie people.* And again, by the Angels words unto *Lot*, saying, *Haste thee, get thee hence: for we can do nothing till thou be gone,* the Lord being then about to destroy *Sodome*. And is truly, *Consolatio fletuum, Cura dolentium, & Sanitas agrotorum*: A Comfort for them that mourne: the Joy of the sorrowfull: and Health for those that are sick; being the chiefe remedie for every kinde of Maladie, and the only Odours that were offered upon the golden Altar before the Throne spoken of in the *Revelation*.

Prayers are of two sorts: { *Mentall*:  
and  
*Vocall*.

*Mentall*, consisting in the Heart without voyce, such was *Moses*.

*Vocall*, conceived in the Heart, & pronounced with the tongue, such was *Christis*.

In Prayer these three things are to be seriously meditated upon:

Gods Majestie,	{	from whence ariseth	{	Humilitie in Spirit,
Gods Promises,				Confidence to be heard,
Our owne vilenesse,				Eervencie of Affection.

In Prayer also these Properties are to be observed:

Thy Prayer must be	{	secreet	{	without	{	ostentation,	{	and	{	zealous	{	without	{	doubting,

{	<i>Abraham</i>	{	Obtained favour in the sight of God for <i>Ishmael</i> his sonne:
			Had saved <i>Sodome</i> , had there been found therein ten just men:
			Was heard for <i>Abimelechs</i> wife, and others being barren,
			so that they bare again; and had a childe by <i>Sarah</i> , when she was past child-bearing.

{	<i>Abrahams</i> Servant did meet with <i>Rebekah</i> according to his Petition,	
		<i>Abijah</i> overcame <i>Ieroboams</i> Army, the Lord fighting for him.
		King <i>Asa</i> subdued <i>Zerah</i> , having ten hundred thousand men.
		<i>Cornelius</i> was willed to send for <i>Peter</i> to preach the Gospel to him.

{ By Prayer }

{	The Apostles and Disciples	{	Had the Holy Ghost given, cast out devils, raised the dead,
			Healed all kind of diseases, and the Lepers cleansed.

{	<i>Daniel</i>	{	Obtained wisdom to interpret <i>Nebuchadnezzars</i> dreame:
			An Angel expounded to him the severitie weekes vision:
{		{	Shewed him the building again of Jerusalem, with the anointing and death of Christ Jesus then to come.

{	<i>David</i>	{	Understood of <i>Sauls</i> coming to Keilah to take him.
			Turned away the wrath of God kindled against him.
			Brought to nought <i>Achishs</i> counsell given to <i>Abalom</i> .
{		{	Often-times put his enemies to flight, fighting with them.

*Elias*

*1 Tim. 4. 8.*

*Exod. 14. 15.*

*Psal. 119. 145.*

*Lam. 2. 18.*

*Syn. 21. 5. &*

*35. 16.*

*Eccles. 35. 17.*

*Exod. 32. 10.*

*Ier. 7. 16.*

*Chap. 11. 14.*

*Gen. 19. 15.*

*Revel. 3. 8.*

*Exod. 14. 15.*

*Heb. 5. 7.*

*Eccles. 5. 1.*

*Gen. 32. 10. Chap. 32. 10.*

*Psal. 50. 15. Gen. 32. 10.*

*Exod. 6. 10. 5. 5.*

*Gen. 17.*

*Chap. 18.*

*Chap. 20.*

*Chap. 14.*

*Gen. 24.*

*2 Chron. 13.*

*2 Chron. 14.*

*Act. 10. 5, 3.*

*Act. 4. Chap. 16.*

*Matth. 10. 8.*

*Dan. 2.*

*Chap. 9. 22.*

*1 Sam. 23.*

*2 Sam. 24.*

*Chap. 23. Chap. 35. 31.*

*Psal. 56. 9.*

<i>Elias</i>	Stayed the Raine three yeares and fixe moneths, and againe obtained Raine, so as the earth yeelded her fruits. Raised from death to life the widow of Zarephaths son. Commanded fire from Heaven to consume his burnt offering with the two captains and their fifties sent to take him.	<i>Iam. 5. 17.</i> <i>1 Kin. 7. 21.</i> <i>Chap. 17. 12.</i> <i>2 Kin. 1.</i>
<i>Elisba</i>	Had the Spirit of <i>Elias</i> doubled upon him: Procured Beares to destroy the mocking Children: Raised from death to life the Shunamites son: Had the eyes of his Servant opened, so that he saw Mountaines full of Horses, and Chariots of fire round about him, and smote the Aramites with blindness coming to take him	<i>2 King. 3.</i> <i>Chap. 4.</i> <i>Chap. 6.</i>
	<i>Hagars</i> Eyes were opened to espie a Well, her son only crying.	<i>Gen. 21.</i>
	<i>Hezekiah</i> was delivered from <i>Assur</i> , and his health restored to him.	<i>I sai. 37.</i> <i>2 King. 18.</i>
<i>Jacob</i>	Was delivered from the wrath of <i>Esau</i> : <i>Jonah</i> out of the fishes belly: The three Children from the fiery furnace: <i>Daniel</i> from the Lions den: <i>Jonah's</i> and <i>Paul's</i> mariners from the danger of the seas: <i>Ioseph</i> and <i>Ieboahaz</i> , <i>Manasseb</i> , and <i>Silas</i> , with <i>Paul</i> , <i>Peter</i> , and others, out of Prisons.	<i>Gen. 37. 11.</i> <i>Jon. 2. 10.</i> <i>Dan. 3. Ch. 6.</i> <i>Act. 2. 10. 8. 24.</i> <i>2 Kin. 13. 2 Chr. 33.</i> <i>Act. 5. Ch. 16.</i>
	<i>Isaac</i> obtained a son (to wit) <i>Jacob</i> : <i>Rachel</i> had <i>Ioseph</i> : <i>Leab</i> <i>Issachar</i> : <i>Zacharias</i> <i>Iohn</i> : <i>Manoab</i> <i>Samson</i> : <i>Anna</i> <i>Samuel</i> : and <i>Elisba</i> one for the Shunamite woman.	
	<i>Ioshua</i> commanded the Sun, and it abode in the midst of heaven.	<i>Jeh. 10.</i>
	<i>Isaiab</i> brought back the Sun ten degrees in <i>Abar</i> diall again.	<i>2 King. 10.</i>
	<i>Iosab</i> was delivered from the plagues threatned to be brought on him.	<i>2 Kin. 22. Ch. 13. 12.</i>
	<i>Ieboahaz</i> was delivered from the Syrian: <i>Ieboshaphat</i> from the men of Aram.	<i>2 Chron. 18. Ch. 20. 22</i>
<i>Jeremiah</i>	Was told what the people should doe being in Captivitie in Babylon, as also stayed the wrath of the Lord severall times, being kindled against them; yea, so as the Lord willed him at times not to pray for them.	<i>Ier. 42. 4.</i> <i>Chap. 7. 16.</i> <i>Chap. 11. 14.</i> <i>Chap 14. 11.</i>
	<i>Jacob</i> and <i>Isabel</i> got to each of them a severall blessing.	<i>Ge. 32. 26. 1 Ch. 4. 10</i>
<i>Iob</i>	Pacified the wrath of the Lord being kindled against his friends, for not speaking that which was right unto him. As also had his captivitie under Satan taken from him, and a double portion of what he lost given him.	<i>Iob 42. 8.</i>
The Israelites	Being in bondage to the Egyptians were delivered; being in servitude to <i>Aram</i> , <i>Mosab</i> and <i>Canaan</i> were redeemed: and in battell against the Canaanites and others prevailed: As also obtained <i>Saul</i> to be king over them, albeit the Lord was angry for the request made to him.	<i>Exod 3. 7.</i> <i>Iudg. 3.</i> <i>Ch. 4. Chap. 6.</i> <i>Nu. 21. 1 Sa. 8.</i>
	Just <i>Lor</i> saved Zoar: the cities of Sodome burnt with fire from Heaven.	<i>Gen. 19.</i>
<i>Moses</i>	Moved the Lord to take away certaine plagues brought on the Egyptians: Stayed the wrath of the Lord kindled against <i>Aaron</i> : delivered the Israelites through the red Sea, from drowning, obtained the presence of the Lord to goe before them, and saw part of Gods presence going before him: Stayed many evils often threatned to be brought on the Israelites, prevailed against the Amalekites, by holding up his hands, during the time that Israel fought against them: Healed <i>Miriam</i> of the leprosie wherewith she was stricken: had a Tree shewed him whereby bitter waters were sweetned, and was willed to erect a brazen serpent, whereby those that were stung with fiery serpents were healed.	<i>Exod 8. 4. Ch. 9. 29.</i> <i>Chap. 10. 16.</i> <i>Deut. 9. 10.</i> <i>Exod. 14.</i> <i>Chap. 15.</i> <i>Chap. 17.</i> <i>Numb. 14. 30.</i> <i>Chap. 16. 45. Ch. 32.</i> <i>Num. 12. 13. Ch. 11. 3.</i> <i>Exod. 15. 15.</i> <i>Ch. 2. 16.</i> <i>Numb. 21. 8.</i>
	The Ninevites were delivered from the plagues threatned against them.	<i>Jonah 2.</i>
	<i>Nebemias</i> obtained Letters from the King <i>Artaxerxes</i> to passe to Jerusalem.	<i>Nebem. 1.</i>
The Prophet	Caused the Lord to take away the Grasshoppers, and other such like plagues brought on the Israelites: and restored <i>Ieroboams</i> hand, being dried up, by stretching it out to lay hold on him.	<i>Amos 7.</i> <i>1 Kin. 13.</i>

*Peter* raised *Tabitha*: *Paul* *Eutychus*, falling downe by sleeping.  
*Samon* had water out of a Tooth, and strength renewed him.  
*Samuel* procured thunder, to punish *Israel*, and the *Philistines*.  
*Solomon* obtained wisdom, as also had granted his Petition.

By Prayer

Sick  
Persons

The Centurions servant, The Canaanites daughter, and Lunaticke persons were healed, men blinde received sight, a man stammering and deafe, was made to heare and speake, Lepers were cleansed, certaine persons being dead were to life restored, one thiefe of the two crucified was saved. The devils had leave of *Christ* to enter into the Swine, being cast out of the possessed, and not any that came to *Christ* were denied.

Sinnes are forgiven: the faithfull shall save the sick.  
 Wisdome is obtained; and all things are sanctified.  
 So much Prayer availeth with the Lord, if it be fervent.

Mat. 11. 13  
 Iob 35. 13

Psal. 32. 6  
 Mat. 21. 22

The Lord heard *David's* Petition and Prayer when he cryed.

*Christ* saith

Aske, and it shall be given you: seek, and you shall find: knock, and it shall be opened unto you. For whosoever seeketh, findeth: asketh, receiveth: and to him that knocketh, it shall be opened.

And again he saith:

If two shall agree on earth upon any thing whatsoever ye shall desire, it shall be given, &c. And where two or three be gathered together in my Name, I will be in the midst of them. And whatsoever ye shall aske in Prayer, if you beleve, you shall receive the same.

{ Use. }

Eph. 6. 18.  
 Luk. 18. 1.

Seeing Prayer is so available with God, let us follow the Apostles Rule, *Pray continually, and in all things give thanks*; remembreing the wise mans Exhortation, *Before thou prayest, prepare thy soule, and be not as one that tempteth God.*

The Apostles

Anna  
 The Church  
 Daniel  
 Isaac  
 Moses in the  
 Field  
 Peter

Continually in the Temple all together with one accord, with women, and with *Mary* the Mother of *Jesus*; as also at the continuall election of their Deacons.  
 In the Temple night and day, being a widow aged.  
 For *Peter*, *Paul* and *Silas* when they were imprisoned.  
 Three times a day: and King *David* seven.  
 In the fields walking: *Ioshua* untill the evening.  
 Untill the going downe of the Sunne from her rising:  
 And at the going forth of the Arke, and at her resting.  
 Upon the Houfe: The *Philippians* by the Rivers.

Act. 16. 16 Paul

Prayed

Three times that he might not be exalted through his Revelations: and with *Barnabas* for the Elders with women and children on the shore kneeling; and alwayes for the *Romans*, *Philippians*, *Thessalonians*, *Colossians*, and *Philemon*: For *Timothy* night and day: and for those that forsooke him earnestly: As also intreated the *Romans* to pray for him, that hee might be delivered in *Judea* from the disobedient men; and the *Colossians* and the *Ephesians* that God might open to him the door of utterance: and the *Thessalonians* that the word might have free passage: and the *Philippians*, that *Christ* might be preached all manner of wayes: and the *Hebrews*, that in all things he might have a good Conscience: and *Timothy* for all men in Authoritie, and all persons else to pray continually.

*Samuel*

All the night long for *Israel* without ceasing.

*Steven*

For his persecuters, even when they stoned him.

*Christ*

Act. 4. Ch. 10.  
 Judg. 15 Ch. 16. 28

1 Sam. 12. Ch. 7. 9.

1 Kin. 3. Ch. 8. Ch. 9.

Matth. 10.  
 Chap. 9.  
 Chap. 8.  
 Chap. 15. Ch. 7.  
 Luk. 19. Ch. 7.  
 Chap. 21.  
 Mark 5.

1 Joh. 5. 16.  
 Ja. 2. 5. 1 Tim. 4. 5.  
 Ja. 5. 16. Luk. 11. 13

Psa. 6. 9. Psa. 102. 17

Matth. 7.  
 Chap. 6. 23.  
 Iob 6. 23.

Matth. 18. 15.  
 Ch. 21. 22.  
 Mark 11. 24.  
 Ja. 1. 6. Chap. 5. 13.  
 Rom. 12. 12.

1 Thes. 5. 17, 18.

Ecclus. 18. 22.

Luk. 24. 53.  
 Act. 1. 14.  
 Chap. 6. 5. 6.  
 Luk. 2. 37.  
 Act. 13. Ch. 16.  
 Dan. 6. 13. Psa. 55. 18  
 Gen. 24. Josh. 7. 6.  
 Exod. 17. 12.  
 Num. 10. 35.  
 Act. 10. 16. Ch. 16. 13

2 Cor. 12. 7.  
 Act. 14. 23.  
 Chap. 16. 13.  
 Chap. 21. 5.  
 Rom. 1. 9.  
 Phil. 1.  
 1 Thes. 1. Ch. 3. 10.  
 Col. 1. Chap. 4. 2.  
 1 Tim. 2. 8.  
 Rom. 15. 30.  
 Ephes. 6. 16.  
 2 Thes. 3.  
 Phil. 1. 19.  
 2 Cor. 1. 11.  
 Heb. 13. 18.  
 1 Tim. 2.  
 1 Thes. 5. 17.

1 Sam. 15. Ch. 12. 23

Act. 7. 60.



Christ

{ Prayed }

In the wilderness: at his baptizing: all night in the mountaine: alone by himselfe kneeling: with sweat like drops of blood from his face trickling. At his raising of *Lazarus* from death, and for all them that should live in him by faith: for *Peter* that his faith might not faile him: and that his Father would glorifie him with all that beleevd in him. for his enemies that crucified him: and now in Heaven for those that belong to him: willing his Apostles to pray for them that hurt them: And all in secret shutting their doores to pray unto him, as he taught them.

*Matth. 4.1. & 14.29.  
Luk. 3.21. Chap. 6.12.  
Chap. 9.18. Chap. 11.5.  
Chap. 22.  
Mark. 1.35.  
M. att. 26.19.  
Ioh. 17.1. Chap. 11.41.  
Luk. 22.32.  
Ioh. 17.20. Chap. 16.26.  
Luk. 22.34.  
Mt. 23.35. Ioh. 9.34.  
Matth. 27. Chap. 9.38.  
Luk. 12.1. Ioh. 11.56.  
Ioh. 17.9.*

In the Lords Prayer, whether we regard the Brevitie, Perfection, Authority, Method, Efficacie, or Necessitie of it; it is to be beleevd that no Saint or Angel is able to match the Flat-forme thereof, being large for Matter, short for Phrase, and sweet for Order.

*Matth. 6.8.*

**Our Father,**

By right of Creation,  
Merit of Mercie,  
Gratious Provitour.

**Which art in Heaven:**

The seat of thy Majestic,  
The inheritance of thy children,  
The Kingdome of Blisse.

**Hallowed be thy Name:**

By the thoughts of our hearts,  
By the words of our mouthes,  
By the works of our hands.

**Thy Kingdome come:**

Of Grace to inspire us,  
Of Power to defend us,  
Of Glorie to crowne us.

**Thy will be done,**

In weale and woe,  
In fulnesse and want,  
In life and death.

**In earth as it is in heaven:**

In us as it is in thine Angels,  
Willingly, readily, faithfully,  
Without murmure, let, deceit.

**Give us this day our daily bread:**

For the nourishing of our bodies  
For the feeding of our Soules,  
For the relief of our necessities.

**And forgive us our debts,**

Wherby thou art dishonoured,  
Our neighbours wronged,  
Ourselves endangered.

**As we forgive our debtors:**

That have hurt us in our bodies,  
Hindred us in our goods,  
Wronged us in our good name.

**And lead us not into temptation:**

Of the wicked world,  
The enticing flesh, or  
The envious devill.

**But deliver us from evil:**

Forgive that is past,  
Remove that is present,  
Prevent what is to come.

**For thine is the Kingdom:**

To rule and governe all,  
To command and doe all,  
In all, by all, All in all.

**Now and for ever.**

At this present,  
In this world,  
In the world to come.

**Amen.**

As thou sayest, so is it;  
As thou promistest, so it shall be:  
As we pray, So be it Lord.

{ Sinne what it is. }

Sinne it is the Corruption or rather the deprivation of the first integritie of Man, as also a falling or turning from God, binding the offender by the curse of Gods Justice to undergoe the punishment. And properly of it self it is not any thing, but rather the absence of that good, which ought to be in the Creature, being a

fleeing enemy before the action, a sweet poison in the action, and a stinging serpent after the action; and may well be termed a poison, in that it poisoneth all parts of a Man: to wit,

The	{	Head	{	lightnesse,	{	Beautie	{	Wantonnesse:
		Heart		truthhood,		Strength		violence:
		Eyes		adultery,		Will		willfulnesse:
		Tongue		blasphemie,		Learning		dissention:
		Hands		oppression,		Devotion		superstition:
		Body		intemperance,		Religion		treason.

And if there be greater gifts in men it poysoneth them with pride, putting *Cambalides* into the Oyle pot: If meaner, it poysons them with hypocrisie, putting *Colocintida* into the porridge pot: So that there is *venenum & exitium*; poison and death.

Sinne is before God execrable, detestable, and intollerable:

Execrable, } because { it repented the Lord that he had made  
Detestable, } { God destroyed dumb Creatures for the sin of } Man,  
Intollerable, } { God spared not his own Son for the offence of }

All sorts of sinne are comprehended

In the word { Iniquitie } in which is included { naturall corruption.  
{ Transgression } { every actual sinne.  
{ Sinne } { presumptuous sinne.

Sinnes are of three sorts:

Imputative } Adam, by whose sin we are all guiltie of death.  
Originall } from { our corruption, consisting in { Enmitie to Good,  
{ } { } { and  
{ } { } { Pronenesse to evil.  
Actual } our life, either by { omitting } { Good,  
{ } { or } { of }  
{ } { committing } { Evil.  
By { Omission } { of } { dutie required inwardly } { the understanding, will.  
{ Commission } { of } { evil forbidden outwardly } { word, or deed.

Which to do is a particular breach of Gods law, leaving a staine in the Soul, which pollureth the sinner, and disposeth him to further evil, in that it hardeneth the heart, gnaweth the Conscience, fighteth against the Soul, maketh ashamed, procureth plagues on Body and Soul with death eternall: *Stipendium peccati mors est: The Reward of sin is death.*

Rom. 5. 17.  
Rom. 7. 18.  
Iob 14. 4.  
Rom. 7. 11. 14.  
Rom. 5. 14.  
1 Iob. 3. 4.  
Gen. 6. 5.

Matt. 15. 19.

1/ai. 3. 8.

Rom. 6. 23.

### { Sinne against the Holy Ghost. }

Sinne against the Holy Ghost, is the resisting of the knowne Truth, not of infirmitie for feare or favour, but of meer malice and hatred. Such are they that the Apostle speaketh of: The steps unto which Sinne are these: 1. Presumption of Gods mercy: 2. Despaire of forgiveness: 3. An impugning of the Truth, more freely to sinne, envying others spirituall good: 4. Obstinacie in sinne: And lastly, to dye without repentance for sinne.

Heb. 6. 4.  
Chap. 10. 26.

### { Mans sinne compared with the Devils sinne. }

The Devil sinned once and no more; Man sinnes daily more and more. The Devil sinned before the Stipend of sinne; Man after notice and experience of sinne. The Devill persisted in malice being of God rejected; Man continues in hatred against God being by him recalled. The Devils heart was hardened against God that punished him; Man is obdurate against God that assumeth him.

{ A Ca-

{ A Catalogue of severall finnes committed, }  
 { as well by the godly, as by the wicked. }

<b>A</b> ngels	ambitiously,	<b>Jude</b> 6.	<b>Haman</b>	maliciously,	<b>Esai.</b> 3.
<b>Adam</b>	distrustfully,	<b>Gen.</b> 3.	<b>H rod</b>	vaingloriously,	<b>Asa.</b> 12. 23.
<b>Abraham</b>	suspiciously,	<b>Gen.</b> 20. 11	<b>Hymeneus</b> }	Revoltingly,	<b>1 Tim.</b> 1. 20.
<b>Abimelech</b>	desperately,	<b>Ju.</b> 7. 54	and }	and	
<b>Abner</b>	perfidiously,	<b>2 Sam.</b> 2. 8.	<b>Alexander</b>	Heretically,	<b>2 Tim.</b> 1. 18.
<b>Ab'alom</b>	aspiringly,	<b>2 Sam.</b> 18.	<b>Jacob</b>	Deceitfully,	<b>Gen.</b> 7.
<b>Achan</b>	execrably,	<b>10th.</b> 7. 24.	<b>Jonadab</b>	Abettorily,	<b>2 Sam.</b> 13. 5.
<b>Adoni-beze'</b>	tyrannically,	<b>Judg.</b> 1. 7.	<b>Iofab</b>	unadvisedly,	<b>2 Chron.</b> 25.
<b>Ahab</b>	greedily,	<b>1 King.</b> 21.	<b>Ichoab</b>	ungratefully,	<b>2 Chron.</b> 24.
<b>Ahabs pro-</b>	seducingly,	<b>1 Kin.</b> 22.	<b>Iephtah</b>	viciously,	<b>Judg.</b> 11. 39.
<b>Abaz</b> (phets)	facilegiously,	<b>1 Kin.</b> 16.	<b>His brethren</b>	expulively,	<b>Judg.</b> 11. 7.
<b>Ahitophels</b>	inveighingly,	<b>2 Sam.</b> 17.	<b>Iehobabphar</b>	confederately,	<b>2 Chron.</b> 30.
<b>Ammon</b>	libidinoously,	<b>2 Sam.</b> 13.	<b>Ishmael</b>	floutingly,	<b>Gen.</b> 21. 10.
<b>Amaziah</b>	inconfidently,	<b>Amos.</b> 9.	<b>Isaaites</b>	abominably,	<b>Ezek.</b> 8. 6.
<b>Ananias</b>	teasingly,	<b>Act.</b> 5. 5.	<b>Ieroboam</b>	crasuly,	<b>1 King.</b> 12.
<b>Apollis</b>	difdaintully,	<b>Matth.</b> 20.	<b>Ichoram</b>	idolatrously,	<b>2 Chron.</b> 21.
<b>Athenians</b>	superstitiously,	<b>Act.</b> 17. 21.	<b>Iob</b>	treacherously,	<b>2 Sam.</b> 3.
<b>Balaam</b>	avaritiously,	<b>Num.</b> 22.	<b>Jonab</b>	disobediently,	<b>Jonab.</b> 1. 1.
<b>Balak</b>	malevolently,	<b>Num.</b> 23.	<b>Iob's friends</b>	reproachingly,	<b>Iob.</b> 19. 3.
<b>Baalha</b>	conspiringly,	<b>1 Kin.</b> 15.	<b>Iob: Ieremiab</b>	queremoniously,	<b>Iob.</b> 5. 1er. 5.
<b>Belshazzar</b>	carowingly,	<b>Dan.</b> 5.	<b>Iudab</b>	tauntedly,	<b>Ier.</b> 3. 10.
<b>Barabas</b>	diffemblyngly,	<b>Gal.</b> 2. 13.	<b>Ishmael</b>	assassinately,	<b>Ier.</b> 4. 1. 6.
<b>Beethemites</b>	presumptuously,	<b>1 Sam.</b> 16.	<b>Iewes</b>	reluctantly,	<b>Act.</b> 8. 6.
<b>Barbarians</b>	rashly,	<b>Act.</b> 28. 4.	<b>Iupiters priest</b>	superstitiously,	<b>Act.</b> 14. 13.
<b>Benhadad</b>	boastingly,	<b>1 Kin.</b> 20.	<b>Iannes and</b>	repugnantly,	<b>Exod.</b> 7. 11.
<b>Cain</b>	murtherously,	<b>Gen.</b> 4.	<b>Iambres</b> }		<b>2 Tim.</b> 3. 8.
<b>Cesar, and</b>			<b>Iames: Iohn</b>	aspiringly,	<b>Matth.</b> 10. 35.
<b>Cyrenius</b>		<b>Luke.</b> 2. 1.	<b>Kings of Nat.</b>	obdurantly,	<b>Iosh.</b> 9. Ch. 11.
<b>Corinthians</b>	contentiously,	<b>Cor.</b> 1.	<b>King: Asa</b>	imprudently,	<b>2 Chron.</b> 16.
<b>Cham</b>	defamatively,	<b>Gen.</b> 9.	<b>King Ammon</b>	villainously,	<b>2 Sam.</b> 10.
<b>Christs coun-</b>			<b>King Abaz</b>	truculently,	<b>2 King.</b> 16.
<b>treymen</b>	malignantly,	<b>Mat.</b> 13. 57	<b>Korab</b>	rebelliously,	<b>Numb.</b> 16.
<b>His kinsmen</b>	contumeliously,	<b>Mar.</b> 3. 21.	<b>Lot: Iudab</b>	incestuously,	<b>Gen.</b> 19.
<b>Darius</b>	injustly,	<b>Dan.</b> 6. 9.	<b>Lamech</b>	atrociously,	<b>Gen.</b> 4. 23.
<b>David</b>	secretly,	<b>2 Sam.</b> 12.	<b>The Leper</b>		<b>Mar.</b> 1. 44.
<b>His sonne</b>	openly,	<b>2 Sam.</b> 16.	<b>The Lawyer</b>		<b>Luk.</b> 10. 25.
<b>Demas</b>	regressively,	<b>2 Tim.</b> 4.	<b>Moses: Aaron</b>	captiously,	<b>Numb.</b> 20. 12.
<b>Disciples</b>	murmuringly,	<b>Iob.</b> 6. 64.	<b>Menabem</b>	incredulously,	<b>2 King.</b> 15.
<b>Dives</b>	unmercifully,	<b>Luk.</b> 16.	<b>Manasseb</b>	orutishly,	<b>2 King.</b> 21.
<b>Dæg</b>	Cinically,	<b>1 Sam.</b> 23.	<b>Noab</b>	languinolently,	<b>Gen.</b> 9. 20.
<b>Eli</b>	connivently,	<b>1 Sam.</b> 2.	<b>Nabal</b>	ebriously,	<b>1 Sam.</b> 25.
<b>Er: Onan</b>	wickedly,	<b>Gen.</b> 38. 7.	<b>Nimrod</b>	churlishly,	<b>Gen.</b> 11.
<b>Egyptians</b>	oppressingly,	<b>Exod.</b> 1.	<b>Nabesh</b>	infolentiy,	<b>1 Sam.</b> 11.
<b>Eſau</b>	pertinaciously,	<b>Gen.</b> 28. 8.	<b>Naaman</b>	reproachfully,	<b>Gen.</b> 11.
<b>Ephraimites</b>	scandalizingly,	<b>Judg.</b> 11. 4.	<b>Nebuchadnez.</b>	discontentedly,	<b>Gen.</b> 11.
<b>Elias</b>	passionately,		<b>Old world</b>	ſtently,	<b>Dan.</b> 1.
<b>Elymas</b>	repugnantly,	<b>Act.</b> 13. 8.	<b>Old prophet</b>	diſſolutely,	<b>Gen.</b> 6. 3.
<b>Euticus</b>	ſuggiſhly,	<b>Act.</b> 20.	<b>Patriarches</b>	ſeducingly,	<b>1 King.</b> 13.
<b>Elder brother</b>	intractably,	<b>Luk.</b> 15. 28.	<b>Pbaraob</b>	enviously,	<b>Gen.</b> 37. 4.
<b>Felix</b>	avaritiously,	<b>Act.</b> 24. 26.	<b>Proph. ſeduced</b>	obſtinately,	<b>Exod.</b> 7. Ch. 3.
<b>Fefus</b>	ſcurriloſly,	<b>Act.</b> 26. 24.	<b>Phar. ſorcerers</b>	negligently,	<b>1 King.</b> 13.
<b>Gileadites</b>	expulively,	<b>Ju.</b> 11. 2.	<b>Philiftines</b>	pretigiously,	<b>Exod.</b> 3.
<b>Gideon</b>	opprobriouſly,	<b>Judg.</b> 8. 18.	<b>Paſhur</b>	pernitioſly,	<b>Judg.</b> 16. 24.
<b>Goliab</b>	blaphemoſly,	<b>1 Sam.</b> 17.	<b>Philofophers</b>	rigorouſly,	<b>Ier.</b> 20. 2.
<b>Gebezi</b>	covetouſly,	<b>2 King.</b> 5.	<b>Prodigall</b>	caluminately,	<b>Act.</b> 17. 18.
<b>Gadarens</b>	contemptuoſly,	<b>Mar.</b> 5. 17.	<b>Phygelus and</b>	riotouſly,	<b>Luk.</b> 15.
<b>Galathians</b>	deſecively,	<b>Gal.</b> 1. 6.	<b>Hermogenes</b>	relapſively,	<b>2 Tim.</b> 1. 15.
<b>Hebr. Servant</b>	terigioſly,	<b>Exod.</b> 2. 13.	<b>Phariſees</b>	wdfully,	<b>Matth.</b> 12. 24.
<b>Haſael</b>	ſuffocately,	<b>1 Kin.</b> 8.	<b>Prieſtes and</b>	conſultingly, and	<b>Matth.</b> 26. 5.
<b>Hananiah</b>	rebellioſly,	<b>Ier.</b> 28. 10.	<b>Scribes</b> }	abertorily,	<b>Chap.</b> 28. 13.
<b>Hezekiab</b>	unthankfully,	<b>2 Chro.</b> 32.	<b>Peter</b>	wittingly,	<b>Matth.</b> 26. 57.
<b>Holbea</b>	treacherouſly,	<b>2 King.</b> 17.	<b>People</b>	clamourouſly,	<b>Mar.</b> 15. 8.

Pilate	wrongfully,	Matth. 27.	Thomas	incredulously,	Iob. 20. 24.
Paul	ignorantly,	1 Tim. 1. 13	One thiefe	revilingly,	Luk. 23.
Philemons serv	lugtively,	Philem. 9.	Uzzab	preposterously,	2 Sam. 6.
Ruben	lightly,	Gen. 49.	Uzzab	unlawfully,	2 Chron. 16.
Reboboam	inconsiderately,	1 Kin. 12.	Zedekiah	vitiously,	Ier. 32.
His young men	adulatorily,	Luk. 12. 17	Ziba	decentully,	2 Sam. 16.
Rich man	securely,	Iudg. 16.	Zebab and	carpingly,	Iudg. 8. 10.
Samson	lasciviously,	Deu. 1. 28	Zalmunna }	inconfidently,	Luk. 1. 20.
Spies of Moses	flanderously,	1 Kin. 11.	Zacharias	primarily,	Gen. 3.
Solomon	wantonly,	Gen. 45. 7.	Hevab	massacringly,	2 Kin. 11.
Simeon and	cruelly, and	1 Sam. 8.	Athaliah	adulterously,	Iudg. 16.
Levi }	furiouly,	1 Sam. 30.	Adulteresse	alluringly,	Gen. 16.
Samuels sons	extortingly,	2 Sam. 20.	Delilah	contemptuously,	Esth. 5. 14.
Saul	foolishly,	Ier. 29. 32	Hazar	abettorily,	Matth. 14.
Sheba	insurrectively,	Gen. 35.	Hamas wife	maliciously,	1 King. 14.
Shenaiah	rebelliously,	Iudg. 9. 27	Herodias	disguisedly,	2 Chron. 22.
Shechem	contaminately,	1 Sam. 15.	Ieroboams wife	instigatingly,	Iob. 2. 9.
Shechemites	maledictorily,	Luk. 7. 40.	Iorams wife	foolishly,	Iudg. 19.
Shimei	disdainfully,	Alf. 8. 18.	Iobs wife	fugitively,	Numb. 12.
Simon Leper	hypocricially,	Luk. 22.	Levites wife	grudgingly,	2 Sam. 6.
Simon Magus	negatively,	Luk. 9. 52.	Miriam	countingly,	Luk. 7.
Simon Peter	contemptuously,	Luk. 11. 53	Mitbal	sinully,	Gen. 39.
Samaritanes	contradictorily,	Alf. 4. 18.	Magdalene	temptingly,	1 Sam. 1.
Scribes	prohibitorily,	Gen. 19.	Potiphars wife	fastidiously,	Gen. 30. 1.
Sadduces }	bestially,	Alf. 19. 14	Peninnah	discontentedly,	Gen. 18. 12.
and }	unadvisedly,	Matth. 18.	Rachel	diffultfully,	Iudg. 14.
Captains }	inexorably,	Nebem. 6.	Sarah	treacherously,	1 King. 11.
Sodomites	equivocately,	Alf. 5. 36.	Saxons wife	seducingly,	Gen. 38.
Seeva	and		Solomons wives	subtully,	1 Sam. 18.
The evill }	distractingly,		Tamar	deludingly,	Alf. 5. 9.
servant }	boastingly,		The witch	leasngly,	2 King. 18.
Sanballat			Saphira	vitiously,	Gen. 19.
and }			Iezebel	disobediently,	Iob. 5. 2.
Tobiah }			Lets wife		Prov. 10. 9.
Tbedas }					

All wicked ones doe sinne both  
inconsiderately,  
and  
delightfully.

### { Sin increased } by { Godly and wicked. }

Adams	consenting	brought forth	Eating, flying, and excusing.
Achans	coveting		Stealing with concealing.
Aarons	obeying		The golden calves making.
Ahabs	greedinesse		discontent; with Nabobs ruine.
Dauids	concupiscence		adulterie, murder, dissembling.
Herods	banqueting		dancing; with Iohns beheading.
Iacobs	faining		disguising, fraud, and lying.

Few of the Godly, not any of the wicked that are named in the Book of God, but have added sinne unto sinne: So that by many degrees of iniquitie they have climbed to the height of impietic.

Idleness	Brings forth	Adulterie	Unmanly weakness of minde Envie N <sup>d</sup> -residency of Ministers Honours Ambition Pleasures Lust begets	Flatterie and Envie.
Prodigality		Luxurie.		Malecontent.
Riches		Covetousnesse.		Killing of Soules }
Covetousnesse }		Usurie, and		Ambition
A reprobate fence		Unconscionableness.		Corruption.
Pride		Corning of godliness.		Lust.
Discontent		Insolence.		A wanton eye.
Hypocrisie		Pastion.		A lascivious ear.
A prophane heart		Diffimulation.		Filthy Jest.
Presumption		Jesting.		
Malice		Desperation.		
		Murthar.		

Thus

Per contra \*



Thus man proceeds from evill to evill, waxing worse and worse,  
 Swearing, lying, killing, stealing, and whoring men breake out, and bloud  
 toucheth bloud: Drunkenesse is added to thirst: Sinne is drawne on as  
 By it were with a cart-rope; So that the Blackamore may sooner change his  
 Huc, and the Leopard his spots, then they that are accustomed to sinne can  
 leave the same.

*They cover with a covering, not with my Spirit: (saith God) that they may adde  
 sin to sin: They will not take counsell of me, &c.*

{ Use. }

Seeing one sin begets another, let us take heed how we accustom our selves in  
 sinning: for that sin which may be conquered of us when it is young, will easily  
 conquer us when it is old. *Serò sapiunt.*

Turn back another way with the Wise men.

Get	{	Chastitie	}	which drives away	{	lust.	}	{	Charitie	}	which	}	Cavarice.
		Humilitie				pride.			Peace		drives away		contention.

*Ier. 9. 3. 5.  
 2 Tim. 3. 13.  
 Hof. 4. 2.  
 Deut. 29. 13.  
 Isai. 5. 18.  
 Rom. 5. 19.  
 Ier. 13. 23.  
 Isai. 30. 1.  
 Gb. 43. 24.*

*Eccles. 7. 8.*

*Matth. 2.*

{ Sinne excused by Godly and wicked. }

**T**O excuse sinne is to derive and translate a sinne committed by us, to another;  
 thereby to ease our selves wholly, or at the least, by having a partner, that it  
 may be the more lighter upon our shoulders.

{ So did }

Adam	{	Hevab,	{	The woman gave me, and I did eat.	{	Gen. 3.
Hevab		the Serpent,		The Serpent beguiled me, and I did eat.		
Aaron	{	the People,	{	Thou knowest the people are set on mischiefe.	{	Exod. 32. 12.
Abah		Elias,		Art thou be that troubleth Israel?		
David	{	the Sword,	{	The sword devoureth one as well as another.	{	1 King. 18. 17. 2 Sam. 11. 25.
Iehoram		God,		Behold, this evill is of the Lord, why, &c.		
Israel	{	Moses,	{	We wot not what is become of this man.	{	2 King. 6. 33. Exod. 32. 13.
Lors daughter		Mankinde,		There is not a man to come into unto us.		
The man	{	his Master,	{	I know that thou art a hard man, &c.	{	Gen. 19. 5. 1. Matth. 25. 24.
Patriarchs		the wild beasts		Some evil beast hath devoured him: (to wit) Ioseph.		
Pilate	{	the People,	{	I am innocent, &c. see ye to it.	{	Matth. 27. 24.
High Priests		Iudas,		What is that to us? See thou to that.		
Saul	{	Samuel and	{	Because thou camest not within the dayes appointed: they have spared the best of the sheepe to sacrifice.	{	1 Sam. 13. 1 Sam. 15.
Simeon		the people,		Should be deale with our sister, as with an harlot?		
	{	Sheebem,	{		{	Gen. 34. 31.
The Adulterer	{	Nature,	{	So doth,	{	
The Swearer		Buyer,		That she encourageth and directeth him by affection.		
Riotous	{	his Conforts,	{	He cannot else be beleaved, when he speaketh.	{	
Usurer		Borrower,		Company drew him, without which he had not.		
Patron	{	the Minister,	{	He was importuned to lend, and therefore took use.	{	
Minister		the Parron,		It was his continuall suiting made him take money.		
The wicked	{	the Lord,	{	It was his hardnesse, that would not give freely.	{	Rom. 9. 19.
				Who hath resisted the will of the Lord?		

And

And they will in the day of judgement excuse their sinne, saying, *Lord, when saw we thee an hungry, or thirstie? &c.*

Matth. 25. 44.

The wicked man when he sinneth, he giveth full consent in heart to the sinne that he committeth: The Godly man not, he hath no purpose before he come to doe the sinne, to doe it: In the act, or doing, his heart riseth against it, yet by force of Temptation he is pulled on: After he hath sinned, he is displeased: and repenteth.

Rom. 7. 22.

Matth. 26. 27.

\* Note.

{ Sinne extenuated } by { the wicked. }

**T**O extenuate sinne, is with the Pharisee to say, *I thank God, I am not as this Publican, &c.* Or else to set a tolerable name upon a grosse sinne: so that either it may not be seen, or being seen, may not appear in it own likeness. And in this manner:

Babbling	Eloquence.	Crouching	Humilitie.
Covetousnesse	Warinesse.	Pride	Seemlinesse.
Children of Belial	Good-fellows.	Quarrelling	Manhood.
Cozenage	Living by mans wits.	Rashnesse	Valiantnesse.
Drunkennesse	Good-fellowship.	Ribauldry	Mirth.
Drunken	Drinking of	Riotousnesse	Merry-meeting
Carowles	Heals.	Swearing	a foolish custome.
Dissembling	Politic.	Symonie	Gratuitie.
Fornication	Stepping awry.	Usurie	Interest, or
Gaming	Passing the time.	Whoredome	putting out.
Gluttonie	Hospitality.	Wantonnesse	a trick of youth
implacablenesse	Stoutnesse.	Wrath	Youthfulnesse.
Ignorance	Simplicitie.		Hastinesse.
Oppression	The making the most of a mans own.	So on the Contrary.	
Sobrietic	Hypocrisie.	Devotion	Superstition.
Scruple of Conscience	Precisenesse.	The Mystery of Christianity	A stayed Civility.
Almes-deeds	Vain-glory.	Godlinesse	Honest behaviour.
		Sanctification	good education.

Thus they call evil good, and good evil, they put darknesse for light, and light for darknesse, they put bitter for sweet, and sweet for bitter, for which woe is pronounced against them by the Lord.

Syn. 32. 17.

{ Man what he is. }

*Nosce teipsum*: Know thy selfe:

**I**T is no small point of wisdom (saith a learned Father) for a Man to know himself: If he know his Bodie, he will say with the Prophet, *I am fearfully made*: If he know his Soule, he will say with Moses, *It is a breath of Life*: If he know his Condition, he will say with David, *What is Man?* But for a man to know what belongs to a Man, to dwell as they say within himselfe, to descend into his own bosome, and to keep himself within his own Scantling, is the part of a most wise man, and is indeed *Nosce teipsum*.

Psal. 139. 14.  
Gen. 2. 7.  
Psal. 8. 4.

He that knoweth { not what he should know, } { Beast } { Men. }  
 { no more then must needs, } { Man } { among } { Beasts. }  
 { All that he may know, } { God } { Men. }

Man

**M**An is composed of the foure Elements, of Fire, Water, Earth, and Ayre, and of all their qualities; in that his vitall spirits agreeth with the fire, his humours with the water, his body with the earth, and his hearing with the ayre, being a Creature fearfully, and wonderfully made by God of the clay of the ground, fashioned wholly round about, clothed with skinned flesh, and joyed together with bones and sinewes, having his breath from the Almighty, and his Creation after his own image and likenesse (that is) in righteousness and holiness, as the Apostle witnesseth: Which Image being lost by Adams transgression, his Conception is now in sinne, and his birth in Iniquitie, his Father is Corruption, his Mother and Sister Wormes, his habitation is a house of Clay to dwell in, as his foundation is in the Dust, during his time of abiding.

{And is but }

{Man is but }	{An Alien.	Exo. 18. 3.	{Man is but }	{Filthinesse.	Iob 14. 4.
	{A beast by his own know.	Ier. 10. 14.		{Flesh.	Psal. 78. 39.
	{A bodie of sinne. (ledge.	Rom. 7. 24.		{A forreiner.	Gen. 23. 4.
	{Clay of the ground.	Iob 10. 9.		{A sojourner.	Gen. 23. 4.
	{A tabernacle of clay.	1 Pet. 1. 14.		{A stranger.	Gen. 23. 4.
	{A House of clay.	Iob 4. 19.		{Mortall.	Iob 4. 17.
	{The child of wrath.	Ephes. 2. 3.		{Vile.	Iob 40. 4.
	{Corruptible. (sell.	Rom. 1. 23.		{Vaine.	Iob 11. 11.
	{A corruptible earthen ves.	2 Cor. 4. 7.		{Vanitie.	Ier. 51. 18.
	{Dust of the earth, & ashes.	Ge. 18. 27.		{More lighter then vanitie.	Psal. 62. 9.
{Man is but }	{Enmitie against God.	Rom. 8. 7.		{A wind that passeth away.	Psal. 78. 39.
	{Earth is selfe.	Ier. 22. 29.		{A worm, and no man.	Psal. 22. 6.

{And is like unto }

{Man is compared to }	{A broken vessell.	Psal. 31. 13.	{Man is compared to }	{A sea-fish.	Iob 7. 12.
	{Dry stubble.	Iob 13. 25.		{A tree falling.	Eccles. 11. 3.
	{A Flower.	Iob 14. 2.		{An untamed calfe.	Ier. 31. 18.
	{Grasse and Grasshopper.	Iob 40. 7. 13.		{An untamed heifer.	Hos. 4. 16.
	{A Hireling.	Iob 10. 13.		{A way-faring man.	Ier. 9. 2.
	{A leafe driven to and fro.	Iob 13. 25.		{Worms in the earth living.	Iob 17. 14.
	{An Owle in the desert.	Psal. 102. 6.		{A wild ass in the desert.	Iob 14. 5.
{Man is compared to }	{A Pelican in the wilderness.	Psal. 102. 6.			

{And his life is but }

{Mans life is but }	{A Bubble.	Wisd. 5.	{Mans life is but }	{Sorrow.	Eccles. 2. 16.
	{A day.	Prov. 3. 16.		{A thought.	Psal. 90. 9.
	{An evill day.	Eph. 6. 13.		{A vapour.	Iam. 4. 14.
	{An hand breadth.	Psal. 30. 5.		{A warfare.	2 Cor. 10. 4.
	{A moment.	2 Cor. 4. 17.		{A step from death.	1 Sam. 20. 3.
	{A passage.	Wisd. 5.		{Death is selfe.	Psal. 103. 4.
	{A pilgrimage.	Gen. 47. 9.		{An arrow parting the aire.	Wisd. 5. 12.
	{A race to runne.	1 Cor. 9. 24.		{A bird flying through the aire.	Wisd. 5. 11.
	{A shadow.	Iob 8. 9.		{A cloud vanishing away.	Iob 7. 9.
	{A span long.	Psal. 89.			
{Mans life is but }	{A sparkle.	2 Sam. 14. 7.			

{Mans life is like unto }	{Cheese turned to curds.	Iob 10. 10.	{Mans life is like unto }	{A shepherds tent.	Iai. 38. 12.
	{Drops of a bucket, and the least thing that a ballance weigheth.	Iai. 40. 15.		{A sleep that passeth.	Psal. 90. 5.
	{An eagle flying to the prey.	Iob 5. 26.		{A shadow, which is nothing.	Iob 8. 9.
	{Milk poured out.	Iob 10. 10.		{A weavers shuttle.	Iob 7. 6.
	{A post running swiftly.	Iob 9. 25.		{A weavers web cut off.	Iai. 38. 10.
{Mans life is like unto }	{A ship sailing in the sea.	Wisd. 5. 10.		{Water spilt on the ground.	2 Sam. 14. 14.
				{Yesterday, that is gone.	Iob 8. 9.

So that man may well say (as David said) *We are strangers before thee, O Lord, and sojourners, as were all our fathers: Our dayes on the earth are but as a shadow, (which is nothing) and there is none abiding.* 1 Chron. 29. 15.

## { And his Age }

Is nothing in respect of God, his yeares are but as a thought, his dayes but sorrowes, and they are few and evill, his time being but sevenne yeares (saith David:) and is to be numbred by dayes not by yeares, saying, *Few and evill have the dayes of my life been.* And so did David, saying, *Teach me, O Lord, to number my dayes, not yeares.*

*Psal. 39. 5.*  
*Psal. 90. 9.*  
*Eccle. 2. 23.*  
*Psal. 90. 10.*  
*Gen. 47. 9.*  
*Psal. 90. 12.*

## { And his Birth }

Is unto Travell, and his travell unto griefe, in that he

Man	{	is borne	}	in	{	Corruption and Sinne,	}	{	weeping and wailing :	}	To shew his	{	Miserie.	}			
		liveth				Miserie and Labour,			Laughing and Toiling :				Follie.				
		dieth				Griefe and Anguifh,			Sighing and Sobbing :				Simplicitie.				

*Iob 5. 7.*

*Wisd. 7.*

So that his Birth is in teares, life in sweat, and death in sorrow.

## { His }

Mans	{	Infancie	}	is a	{	Dreame, rashnesse, and foolish simplicitie.	}
		Youth				Frenzie, rage, and vain heat.	
		Manhood				Combate, covetousnesse and painfull carefulnesse.	
		Old age				Sicknesse, weaknesse, and noisome languishing.	
		Life				Miserie, vexation, and full of Troubles.	
		Death				Horror, dread, and fearfulnesse.	

So that Teares and Complaints are his beginnings.

Travels and pains-taking are his progresse and proceeding.

Dread his death, and corruption in the grave his ending.

Thus, as Job saith, *Man that is borne of a woman is full of trouble, and hath but a short time to live: He cometh up, and is cut downe like a flower, having his beginning and ending in nakednesse, being condemned as soon as conceived, and before he is borne, to eternall death judged.*

*Iob 14. 2.*

## { His }

Mans	{	Breath is in his nostrils.	}	{	}	Strength, labour and toiling.	}
		Beauty is as a Moath.				Abiding, is as the Grasshopper.	
		Memory is forgetfulness.				Glory, as a Flower.	
		Eares are flood-gates to let in sin.				Eyes windows to behold vanity.	
		Heart an Anvill for Satan to work on				Sences, matches to kindle lust.	

*I/al. 2. 23.*  
*Psal. 39. 11.*  
*Psal. 109. 23.*  
*1 Pet. 1. 24.*  
*2 Sam. 11.*

## { And }

Hath withn him, sinne rebelling against him: without, the world to allure him: on the right hand, Prosperitie to inveigle him: on the left hand, adversitie to vex him: Before him, Satans snares to entangle him: behind, Conscience to dog him: under his feet, the grave to swallow him: over his head, Gods judgements to fall on him.

Thus the Orient and Occident, Prologue, and Epilogue of Mans life is nothing but Misery and Vanitie, having nothing assured him, but the assured Certainie and Uncertainie of Death. Certain, because no man can stop it. Uncertain three manner of wayes:

1.	{	In regard of	Time:	{	No man knowes	When	{	he shall dye,
2.			Place:			Where		
3.			the End:			How		

As



As by these Examples following appeareth most evidently :

{Through the Certainty & Uncertainty of Death}

(King *Abab*  
*Belshazzar*  
*Eli* the Priest  
*'choash*  
*Job's* Children  
*Korab*  
*Nabal*  
*Rachel*  
*Christippus*  
*Anastasia* Emp.  
*Diogenes*  
*Nerva* Emp.  
*Divinian* Emp.  
*Valentinian* Emp.  
*Anachrean*  
*Pope Adrian*  
*Pope Alexand. 4.*  
*Pope Leo*  
*Torquintus Priscus*  
*Fabius* the Consul  
*Drusus Pompey*  
*William Rujus*  
*Basil. Maced.* Emp.)

{died suddenly}

With an Arrow shot at him.  
 At the sight of an hand-writing.  
 Breaking his neck by falling.  
 His servants conspiringly slew him.  
 Binquetting a house fell on them.  
 The earth opening swallowed him.  
 His heart at *David's* words died within him.  
 In the high-way with child travelling.  
 Laughing, being Merry.  
 Lightning : Fearfully.  
 Joy : in his joyllitie.  
 Choller : being Angrie.  
 A vapour of Smoake.  
 crying aloud.  
 The seed of a Grape.  
 A Gnat.  
 A Flye.  
 Being choaked with A bone.  
 A haire in Milke.  
 A Payre.  
 an arrow shot to a Hart.  
 the stroke of an

1 *King. 22.34.*  
*Dan. 5.*  
 1 *Sam. 4. 18.*  
 2 *King. 13. 10.*  
*Iob 1.*  
*Numb. 16.*  
 1 *Sam. 25.*  
*Gen. 36.*

{Use.}

1. Seeing then mans life is so uncerteine ; follow the Counsell of our Saviour Christ, *Watch, for if the good man of the house had known what houre the thiefe would come, he would have watched.*

*Luke 12.39.*

2. Seeing that all must return to dust, let it abate pride in us, lest, if we kicke against God (being but clay) we doe hear at last that dolefull sentence pronounced by Christ : *Depart from me.*

*Matth. 25. 41.*

Reade *Ecclef. 6.4. Wisd. 7. Isai. 38. 12.*

{Names and Titles} given unto {Godly Persons.}

{Godly Persons are called}

(*A* Miabile  
 Blamelesse  
 Blessed  
 Clean  
 Courteous  
 Devout  
 Discreet  
 Elected  
 Faithfull  
 Free  
 Good  
 Godly  
 Guiltlesse  
 Happie  
 Holy  
 Humble  
 Just  
 Learned  
 Liberrall  
 Lowly  
 Meek  
 Mercifull  
 Peaceable  
 Perfect  
 Plain  
 Prosperous)

Men.

*Col. 3. 15.*  
*Phil. 1. 15.*  
*Gen. 25. 29.*  
*Iob. 15. 3.*  
*Eptef. 4. 32.*  
*Aff. 2. 5.*  
*Gen. 41. 39.*  
*Col. 3. 12.*  
*Prov. 10. 6.*  
*Matth. 24. 25.*  
*Matth. 12. 35.*  
*Psal. 12. 1.*  
*Matth. 12. 7.*  
*Psal. 127. 6.*  
*Heb. 3. 1.*  
*Psal. 34. 2.*  
*Matth. 13. 43.*  
*Isai. 50. 4.*  
*Isa. 32. 8.*  
*Prov. 16. 19.*  
*Numb. 12. 3.*  
*Matth. 5. 7.*  
*Gen. 34. 21.*  
*Heb. 12. 23.*  
*Gen. 25. 27.*  
*Gen. 39. 2.*

{Godly Persons are called}

(Prudent  
 Pure  
 Quickned  
 Righteous  
 Sanctified  
 Simple  
 Spirituall  
 Steadfast  
 Tender-hearted  
 True  
 Valiant  
 Unblameable  
 Unleavened  
 Unmoveable  
 Unreprovable  
 Upright  
 Wife  
 Worthy  
 Of Knowledge.  
 Feareing God.  
 Of understanding  
 Of Rest.  
 Abrahams seed.  
 Adopted sonnes.  
 Angels.  
 Beleeveres.)

Men.

*Prov. 14. 8.*  
*Prov. 15. 26.*  
*Eptef. 2. 1.*  
*Deut. 33. 5.*  
 2 *Tim. 2. 21.*  
*Psal. 116. 6.*  
 1 *Cor. 2. 15.*  
 1 *Cor. 15. 58.*  
*Eptef. 4. 32.*  
*Gen. 42. 31.*  
*Iosb. 1. 14.*  
*Col. 1. 22.*  
 1 *Cor. 5. 7.*  
 1 *Cor. 15. 58.*  
*Col. 1. 22.*  
*Iob 1. 1.*  
*Iob 34. 2.*  
*Matth. 10. 11.*  
*Iob 34. 2.*  
*Aff. 2. 5.*  
*Prov. 1. 5.*  
 1 *Chron. 22. 5.*  
*Gal. 3. 32.*  
*Gal. 4. 5.*  
*Revel. 14. 15.*  
*Aff. 14. 1.*

H h h 2

Beloved

	Beloved of God.	<i>Rom. 1.7.</i>	Princes	<i>Gen. 23.6.</i>
	Blessed of the Lord.	<i>Gen. 24.31.</i>	Professours	<i>1 Pet. 1.</i>
	Branches of righteousness.	<i>Iob. 15.9.</i>	The righteousness	<i>2 Cor. 5.21.</i>
	Branches	<i>1 Cor. 2.15.</i>	The redeemed	<i>Isai. 35.10.</i>
	Brethren	<i>Mat. 25.40. Eph. 4.12.</i>	The Temple	<i>1 Cor. 3.17.</i>
	The Body	<i>Iob. 15.2.</i>	of Righteousness.	<i>Heb. 11.7.</i>
	The Calied	<i>Rom. 1.6.</i>	of the Promise.	<i>Gal. 3.29.</i>
	Hand-maids.	<i>Act. 2.16.</i>	with Christ.	<i>Rom. 8.17.</i>
	Brother.	<i>Matt. 12.50.</i>	of God.	<i>Rom. 8.17.</i>
	Sister.		of Salvation.	<i>Heb. 1.14.</i>
Christ	Mother.		of Blessing.	<i>1 Pet. 3.9.</i>
	House.	<i>Heb. 3.6.</i>	A holy Priesthood.	<i>1 Pet. 2.5.</i>
	Friends.	<i>Iob. 15.14.</i>	The Household of Christ.	<i>Rom. 8.17.</i>
	Servants.	<i>1 Cor. 7.2.</i>	Hungerers after righteousness.	<i>Matt. 5.6.</i>
	Beloved.	<i>Cant. 5.1.</i>	Innocents.	<i>Iob. 4.7.</i>
	Christians.	<i>Act. 11.26.</i>	Illuminate Ones.	<i>Heb. 10.32.</i>
	Abraham.	<i>Rom. 9.8.</i>	Kids.	<i>Isai. 11.6.</i>
	God.	<i>Gal. 3.7.</i>	Kings.	<i>Revel. 5.10.</i>
	Understanding.	<i>Prov. 7.18.</i>	Lambs.	<i>Iob. 21.15.</i>
	the free woman.	<i>Gal. 4.31.</i>	Little Ones.	<i>Matt. 18.3.</i>
Children	the Promise.	<i>Rom. 9.8.</i>	Children.	<i>Iob. 13.33.</i>
	the Light.	<i>Iob. 12.36.</i>	Flock.	<i>Luk. 12.33.</i>
of	the day.	<i>1 Thes. 5.4.</i>	Living Sonnes.	<i>Luk. 15.44.</i>
	the Resurrection.	<i>Luk. 20.38.</i>	Lively Stones.	<i>1 Pet. 2.5.</i>
	the Kingdom.	<i>Matt. 13.38.</i>	Lords of others.	<i>Gen. 27.33.</i>
	marriage-chamber.	<i>Matt. 9.15.</i>	The Lords Free-men.	<i>1 Cor. 7.22.</i>
	the most High.	<i>Luk. 6.35.</i>	the light.	<i>Iob. 3.19.</i>
	Chearefull givers.	<i>2 Cor. 9.7.</i>	Lovers of God.	<i>2 Tim. 3.4.</i>
	Circumcised Ones.	<i>1 Cor. 7.22.</i>	the Godly.	<i>1 Iob. 2.10.</i>
	Citizens with Saints.	<i>Ephes. 2.19.</i>	Members of Christ.	<i>1 Cor. 6.</i>
	Confident Ones.	<i>2 Cor. 5.6.</i>	Members of the Temple of the Holy Ghost.	<i>16.19.</i>
	Conquerours.	<i>Rom. 8.37.</i>	Mourners.	<i>Matt. 5.4.</i>
	Counsellours of Peace.	<i>Prov. 12.20.</i>	New Lamps.	<i>1 Cor. 5.7.</i>
	Faithfull Witneses.	<i>Prov. 4.6.</i>	Creatures.	<i>2 Cor. 5.17.</i>
	Faithfull Servants.	<i>Matt. 24.45.</i>	Worn Babes.	<i>1 Pet. 2.2.</i>
	Fruitfull Boughs.	<i>Gen. 49.22.</i>	Peace-makers.	<i>Matt. 5.9.</i>
	Afflicted.	<i>Isai. 49.13.</i>	People of Gods pasture.	<i>Psal. 95.7.</i>
	Anointed.	<i>Psal. 105.15.</i>	Plants of the Lord.	<i>Isai. 61.3.</i>
	Beloved.	<i>Rom. 9.25.</i>	Poore in Spirit.	<i>Matt. 5.3.</i>
	Building.	<i>1 Cor. 3.9.</i>	Priests.	<i>Rev. 5.10.</i>
	Chosen.	<i>Rom. 8.33.</i>	Aroyall Priest-hood.	<i>1 Pet. 1.9.</i>
	Delight.	<i>Prov. 11.26.</i>	Saints.	<i>1 Cor. 1.2.</i>
	Friends.	<i>Isai. 40.1.</i>	Secret Ones.	<i>Psal. 83.3.</i>
	Flocke.	<i>Isai. 40.11.</i>	Seed of Abraham.	<i>Isai. 41.8.</i>
Gods	Hand-maids.	<i>Act. 2.18.</i>	the Righteous.	<i>Iob. 11.21.</i>
	Husbandrie.	<i>1 Cor. 3.9.</i>	Blessed.	<i>Isai. 65.23.</i>
	Hidden Ones.	<i>Psal. 83.3.</i>	Good Seed.	<i>Matt. 13.38.</i>
	Heritage.	<i>1 Pet. 5.3.</i>	Sheep of Gods hands.	<i>Psal. 95.7.</i>
	Labourers.	<i>1 Cor. 3.9.</i>	Sheep of Gods pasture.	<i>Psal. 23.</i>
	Prisoners.	<i>Psal. 69.33.</i>	Sheep of Gods flock.	<i>Matt. 26.31.</i>
	Privy counsellours.	<i>Psal. 25.14.</i>	Searchers of Scripture.	<i>Act. 17.11.</i>
	Sheep.	<i>Iob. 10.27.</i>	of righteousness	<i>Rom. 6.18.</i>
	Secret Ones.	<i>Psal. 83.3.</i>	of the Lord.	<i>Deut. 34.5.</i>
	Servants.	<i>Isai. 4.8.</i>	of Christ.	<i>1 Cor. 7.22.</i>
	Vine.	<i>Psal. 80.14.</i>	the free-woman.	<i>Gal. 4.31.</i>
	Workmanship.	<i>Ephes. 2.10.</i>	Sons of God.	<i>Luk. 20.36.</i>
	The daughters	<i>2 Cor. 6.18.</i>	wildome.	<i>Prov. 10.5.</i>
	The Elect.	<i>Col. 3.12.</i>	A spirituall House.	<i>1 Pet. 2.5.</i>
	The Flock.	<i>Iob. 21.16.</i>	Stedfast ones.	<i>1 Cor. 11.58.</i>
	The Glorie.	<i>Isai. 4.5.</i>	Sucklings.	<i>Psal. 8.2.</i>
	The Generation.	<i>Act. 17.29.</i>	Trees of Righteousness.	<i>Isai. 61.3.</i>
	The Habitation.	<i>Ephes. 2.22.</i>		
	The Household.	<i>Ephes. 2.19.</i>		
	The off-spring.	<i>Act. 17.29.</i>		
	Peculiar People	<i>Tit. 2.14.</i>		

Godly Persons are called

Thirsters after Righte-  
ousnesse. }  
Triumphers in Christ.  
Vessels of Mercie.  
Vessels of Honour.  
Chosen vessels,  
Wrestlers.  
The workmanship of }  
the Lord.  
The Temple of God.

*Matth. 5. 5.*  
*2 Cor. 2. 14.*  
*Rom. 9. 23.*  
*2 Tim. 2. 21.*  
*Act. 9. 15.*  
*Eph. 6. 12. Gen. 32.*  
*Eph. 2. 10.*  
*1 Cor. 3. 17.*

Angels for qualitie.  
The Apple of Gods eye.  
A Crown of Glory }  
A Royall Diademe }  
An everlasting foundatiō  
Eagles.  
Fine gold.  
Gold of Ophyr.  
Good { Fish.  
Figs.  
Ground.

*Luk. 20. 36.*  
*Deut. 32. 10. Zech. 2. 8.*  
*Isai. 62. 3.*  
*Prov. 10. 25.*  
*Matth. 24. 28.*  
*Iob 23. 10.*  
*Isai. 13. 12.*  
*Matth.*  
*Matth. 13. 23.*  
*Mal. 3. 17.*  
*Psal. 1. 15.*  
*Iob 28. 1.*  
*Psal. 125. 1.*  
*Matth. 9. 16.*  
*Psal. 128. 3.*  
*2 Cor. 11. 2.*  
*1 Cor. 9. 24.*  
*Dan. 12. 3.*  
*Psal. 133. Gen. 49. 22.*  
*Iob 44. 4.*  
*Psal. 50. 10.*  
*Iudg. 9. 11.*  
*Psal. 52. 8.*  
*Psal. 92. 12.*  
*Psal. 53. 8.*  
*Ier. 22. 24.*  
*Matth. 3. 12.*  
*Isai. 58. 11.*  
*2 Tim. 2. 20.*  
*Psal. 68. 13.*  
*1 Sam. 26. 10.*  
*Gen. 8. 8.*

Godly Persons are compared unto

Jewels.  
Lights of the world.  
Lions for Boldnesse.  
Mount Sion.  
New vessels.  
New Garments }  
Olive-plants.  
Pure virgins.  
Race Runners.  
Starres.  
Trees by the water.  
Cedar }  
Figge } Trees.  
Olive }  
Palme }  
Vine }  
The Signet of Gods hand  
Wheat.  
A watered garden.  
Waters that faile not. }  
Vessels of Gold.  
Vessels of silver }  
The wings of a Dove }  
covered with silver }  
and her feathers with }  
yellow gold.  
Partridges.  
Doves.

*Luk. 20. 36.*  
*Deut. 32. 10. Zech. 2. 8.*  
*Isai. 62. 3.*  
*Prov. 10. 25.*  
*Matth. 24. 28.*  
*Iob 23. 10.*  
*Isai. 13. 12.*  
*Matth.*  
*Matth. 13. 23.*  
*Mal. 3. 17.*  
*Psal. 1. 15.*  
*Iob 28. 1.*  
*Psal. 125. 1.*  
*Matth. 9. 16.*  
*Psal. 128. 3.*  
*2 Cor. 11. 2.*  
*1 Cor. 9. 24.*  
*Dan. 12. 3.*  
*Psal. 133. Gen. 49. 22.*  
*Iob 44. 4.*  
*Psal. 50. 10.*  
*Iudg. 9. 11.*  
*Psal. 52. 8.*  
*Psal. 92. 12.*  
*Psal. 53. 8.*  
*Ier. 22. 24.*  
*Matth. 3. 12.*  
*Isai. 58. 11.*  
*2 Tim. 2. 20.*  
*Psal. 68. 13.*  
*1 Sam. 26. 10.*  
*Gen. 8. 8.*

Wicked persons are called

A Bominable  
Angrie  
Arrogant  
Beastly  
Blinde  
Bloud-thirstie  
Brutish  
Carnall  
Coverous  
Corrupt  
Crafie  
Crooked

*Prov. 11. 20.*  
*Prov. 22. 24.*  
*Iob 40. 7.*  
*Ezek. 21. 31.*  
*Rev. 3. 17.*  
*Psal. 5. 6.*  
*Prov. 12. 1.*  
*1 Cor. 3. 3.*  
*1 Cor. 5. 11.*  
*Deut. 32. 5.*  
*Ier. 6. 28.*  
*Deut. 32. 5.*

Wicked persons are called

Cruell  
Cunning  
Dead  
Deceitfull  
Defiled  
Disobedient  
Disordered  
Double-minded  
Earthly  
Evill  
Fearefull  
Fierce  
Filthy  
Foolish  
Furious  
Greedie  
Haughtie  
Headie  
High-minded  
Horrible  
Hopelesse  
Ignorant  
Inordinate  
Intemperate  
Lawlesse  
Loathsome  
Loft  
Lukewarme  
Mad  
Malitious  
Mercilesse  
Miserable  
Mischievous  
Naked  
Naturall  
Naughtie  
Obstinate  
Partiall  
Presumptuous  
Polluted  
Prophane  
Proud  
Raging  
Ravenous  
Seditious  
Sinfull  
Stiffe-necked  
Stout  
Stout-hearted  
Subtill  
Vain  
Vile  
Violent  
Unbeleeving  
Uncircumcised  
Ungodly  
Unholy  
Unjust  
Unreasonable  
Unrighteous  
Unstable  
Unthankfull  
Unthittie  
Wavering-min-  
ded  
Wicked

Men.

*Psal. 18. 48.*  
*1 Cor. 5. 11.*  
*Luke 15. 32.*  
*Psal. 5. 6.*  
*Tit. 1. 15.*  
*2 Tim. 3. 2.*  
*2 Jhes. 3. 11.*  
*Iam. 1. 8.*  
*Psal. 10. 18.*  
*Prov. 4. 14.*  
*Revel. 2. 1. 8.*  
*Prov. 22. 24.*  
*Rev. 12. 11.*  
*Psal. 49. 10.*  
*2 Tim. 3. 3.*  
*Prov. 1. 19.*  
*Prov. 22. 24.*  
*2 Tim. 3. 4.*  
*Wis. 4. 4.*  
*18. 19.*  
*Psal. 49. 10.*  
*2 Tim. 3. 3.*  
*2 Thes. 3. 11.*  
*1 Tim. 1. 9.*  
*Prov. 13. 5.*  
*2 Cor. 4. 3.*  
*Rev. 3. 16.*  
*Prov. 26. 18.*  
*1 Pet. 2. 1.*  
*Rom. 1. 30.*  
*Rev. 3. 16.*  
*Prov. 24. 8.*  
*Rev. 3. 17.*  
*1 Cor. 3. 14.*  
*Prov. 6. 12.*  
*Isai. 48. 4.*  
*Iam. 2. 4.*  
*2 Pet. 2. 10.*  
*Isai. 5. 8.*  
*1 Tim. 1. 9.*  
*Psal. 86. 14.*  
*Prov. 14. 16.*  
*Natum. 2. 12.*  
*Prov. 14. 21.*  
*Isai. 1. 4.*  
*Act. 7. 51.*  
*Mal. 3. 13.*  
*Isai. 46. 12.*  
*Act. 13. 10.*  
*Ier. 2. 5.*  
*Deut. 11. 21.*  
*Psal. 86. 14.*  
*Rev. 21. 8.*  
*Act. 7. 51.*  
*2 Thes. 3. 11.*  
*2 Thes. 3.*  
*Rev. 22. 11.*  
*2 Thes. 3. 2.*  
*1 Cor. 6. 9.*  
*Iam. 1. 8.*  
*2 Tim. 3. 2.*  
*Prov. 6. 12.*  
*Iam. 1. 8.*  
*Prov. 6. 12.*

{ Scornfull Wrathfull Wretched Worldly Men Men Abjests, Abominable branches, Adversaries, Adversaries of the Lord, Adulterous people, Aliens, Angrie fellows, Avengers, Authours of wickedness, Backbiters, Backsliders, Barbarous people, Bastards, Blasphemers, Blinde persons, Brethren in evill, Busic-bodies, Carelesse people, Castaways. Belial, Darknesse, the night, the bond-woman, disobedience, the devill, Fools, the flesh, pride, perdition, transgression, villains, wickednesse, wrath, Charmers, Complainers, Condemners of others, Contentious persons, Corrupt children, Concisions, Corrupters, Crooked people, Curfed speakers, Deceivers, Degenerate plants, Dens of theeves, Despicers of good men, Destroyers, Devourers, Devils, Dissembling people, Doers of wrong, Drunkards, Evill Doers, Men, Neighbours, Speakers, Servants.	{ Men. of corrupt minds, voide of coun- sell and un- derstanding, Slayers.	Prov. 29. 8. Prov. 15. 18. Rev. 3. 17. Psal. 17. 14. 2 Tim. 3. 8. Deut. 32. 38. 1 Tim. 1. 9. Isai. 45. 20. Isai. 14. 19. Psal. 3. 1. 1 Sam. 2. 10. Matth. 12. 39. Eph. 2. 12. Iudg. 18. 15. Psal. 44. 16. Iob 24. 8. Psal. 119. 42. Prov. 14. 14. Psal. 114. 1. Heb. 12. 8. Rom. 1. 29. Isai. 42. 18. Gen. 49. 5. 2 Thes. 3. 11. Iudg. 18. 10. 1 Cor. 9. 27. Numb. 13. 13. 1 Thes. 5. 5. Gal. 4. 3. Eph. 2. 2. Iob 8. 44. 43. 12. 10. Iob 30. 8. Rom. 9. 8. Iob 41. 34. Iob 17. 12. Isai. 57. 4. Iob 30. 8. 2 Sam. 7. 10. Ephes. 2. 3. Exod. 7. 11. Iude 16. Rom. 14. 4. Prov. 6. 19. Isai. 1. 4. Phil. 3. 1. Ier. 6. 28. Phil. 2. 15. 2 Tim. 3. 2. Rom. 1. 29. Ier. 2. 21. Luk. 19. 46. 2 Tim. 3. 4. Ier. 6. 28. Hab. 1. 13. Iob 6. 70. Isai. 10. 6. Rom. 1. 30. 1 Cor. 5. 11. Psal. 37. 1. Matth. 18. 32. Ier. 12. 14. Psal. 140. 11. Prov. 4. 14.
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{ Wicked persons are called }

Children of

{ Wicked persons are called }

{ Enemies of Envious persons, Enchanters, False Accusers, False witnesses, Fishers, Fire brands, Flatterers, Fooles, Forgetters of God, Forgers of Lyes, Froward persons, Fugitives, Gain-saying people, Generation of Vipers, Generation faithlesse, A crooked generation, Goats, Gods adversaries, enemies, foolish toole, Grudgers, Haters of knowledge, Haters of the Lord, Harlots, Heathens, Hereticks, Hypocrites, Hunters, Idolaters, Inchanters, Incontinent persons, Inventers of evill, Impudent children, Lying children, Lyes, Lawlesse persons, Light fellows, Lovers of pleasures, their own, darknesse, Lukewarme persons, Mockers, Niggards, Nippers, Observers of times, Outcasts, Persecutors, Perverters of Gods waies, Perverse people, Oppressours, People laden with ini- quitie, Plants of a strange vine, Pratling Fooles, Provokers of God, Pursuers of the Godly, Raylers, Rebels, Rebukers, Reprobate silver, Reprobates, Resisters	{ Righteous- nesse, Peace, the crosse of Christ,	Act. 13. 10. Psal. 120. 5. Phil. 3. 18. Rom. 1. 29. Revel. 12. 15. 2 Tim. 3. 3. Prov. 4. 5. Ier. 16. 16. Isai. 7. 4. Prov. 18. 8. Prov. 21. 11. Iob 8. 13. Iob 13. 4. Prov. 3. 32. Isai. 43. 14. Rom. 10. 21. Matth. 23. 33. Matth. 17. 17. Deut. 32. 5. Matth. 23. 33. Iudg. 5. 31. Isai. 11. 24. Psal. 110. 1. 2 Cor. 9. 7. Prov. 1. 22. Psal. 81. 15. Ier. 16. 16. Ezek. 34. 28. Tit. 2. 10. Matth. 7. 5. 1 Sam. 24. 12. 1 Cor. 5. 11. Deut. 28. 11. 2 Tim. 3. 4. Rom. 1. 30. Ezek. 2. 4. Isai. 30. 9. Psal. 52. 9. 1 Tim. 1. 9. Iudg. 9. 4. 2 Tim. 3. 4. Iob 31. 19. Rev. 3. 16. 2 Pet. 3. 3. Isai. 32. 6. Isai. 50. 6. Deut. 18. 10. Isai. 16. 4. Lam. 1. 3. Act. 13. 10. Phil. 2. 15. Iob 27. 13. Isai. 1. 4. Ier. 2. 21. Prov. 10. 8. Deut. 9. 7. Lam. 1. 6. 1 Cor. 5. 11. Isai. 1. 2. Psal. 44. 16. Ier. 6. 30. 2 Cor. 13. 5.
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{ Wicked persons are called }

Resisters of truth,  
Riotous eaters,  
Robbers,  
Runnagates,  
Rods of Gods anger,  
Staves of Gods indignation.  
Reapers of vanitie,  
Sowers of iniquitie,  
Sowers of strife,  
Scorners,  
Seducers,  
The seed of the wicked,  
devil,  
adulterer  
and  
whore,  
Servants of corruption,  
Servants of sinne,  
Serpents root,  
Sinners,  
Synagogue of Sathan,  
Slothfull servants,  
Smilers,  
Slanderers,  
Sons of the servant,  
Sorcerers,  
Spoilers of the Poore,  
Strangers,  
Swarvers,  
Supplanters,  
Swearers,  
Temporizers,  
Tempters of God,  
Tale-bearers,  
Theeves,  
Transgressours,  
Traitors,  
Treacherous dealers,  
Truce-breakers,  
Tyrants,  
Vaunters,  
Vanitie,  
Vagabonds,  
Vessels of wrath,  
Vessels of dishonour,  
Vile persons,  
Unjust stewards,  
Unbelieving persons,  
Unprofitable servants,  
Usurers,  
Wantons,  
Wasters,  
Whisperers,  
Wicked servants,  
Wicked counsellours,  
Wanderers,  
Worldly wise,  
Workers of iniquitie,  
Wine bibbers,

Additions :

Venemous,

2 Tim. 3. 8.  
Prov. 23. 11.  
Job 12. 6.  
Gen. 4. 12.

Isai. 10. 5.

Prov. 12. 8.  
Prov. 12. 8.  
Prov. 16. 28.  
Psal. 1. 1.  
2 Tim. 3. 13.  
Isai. 1. 4.  
Matth. 3. 28.

Isai. 57. 3.

2 Pet. 2. 19.  
Job. 8. 34.  
Isai. 14. 29.  
1 Tim. 1. 9.  
Rom. 2. 9.  
Matth. 25. 36.  
Isai. 50. 6.  
Psal. 44. 16.  
Gal. 4. 10.  
Isai. 2. 6.  
Psal. 10. 9.  
Ier. 2. 21.  
1 Tim. 1. 6.  
Ier. 9. 4.  
Hos. 4. 2.  
Matth. 13. 21.  
Mal. 3. 15.  
Prov. 18. 8.  
Matth. 21. 13.  
Isai. 1. 28.  
Isai. 1. 28.  
Ier. 6. 26.  
Isai. 21. 2.  
2 Tim. 3. 3.  
Job 16. 6.  
Psal. 94. 4.  
Ier. 10. 15.  
Gen. 4. 11.  
Rom. 9. 22.  
2 Tim. 2. 20.  
Isai. 32. 5.  
Luk. 16. 8.  
Rev. 21. 8.  
Matth. 25. 30.  
Psal. 15. 5.  
1 Cor. 6. 11.  
Prov. 18. 9.  
Rom. 1. 29.  
Matth. 25. 26.  
Nabum 1. 11.  
Prov. 21. 16.  
Matth. 11. 25.  
Psal. 5. 5.  
Prov. 23. 20.

Psal.

Wicked men to what compared.

Axes that are cutting,  
Bees stinging,  
Blots being defiled,  
Bryars and good but for  
Brambles, the fire,  
Chaffe before the winde,  
Clouds carried with tem-  
Dust and under foot, (pest,  
Dirt  
Decentull bow,  
Dreames being nothing,  
Dreams of a night vision,  
Drosse of mettals,  
Figs being neught,  
Fishes of no account,  
Fewell for the fire,  
Fire-brands,  
Fiery Ovens,  
Gardens without water,  
Girdles corrupted,  
Grasse on house tops,  
Hedges broken down,  
Hammers,  
Hungry men dreaming,  
Hunters,  
Mans dung,  
Men building on sands,  
Myre in the streets,  
Oakes whose leafe fade,  
Bottles,  
Old Cloth, Garment,  
Leaven,  
Painted sepulchres,  
Raw flesh,  
Raging seas casting up  
Durt and Mire,  
Ravens feeding on Carrion  
Reeds in the water,  
Sawes,  
A shadow,  
Pitchers of earth,  
Smoke that vanisheth,  
Snails which melt,  
Sparkes of fire,  
Stony ground,  
Stubble before the wind,  
Summer fruits,  
Tares choaking corne,  
Tow that is soon fired,  
Trees corrupted,  
Trees dried up,  
Vessels of wood,  
Visions in the night,  
Vines being emptie,  
Waves of the sea,  
Wals ready to fall,  
Waxe soon melted,  
The way side,  
A Wheel turning,  
Wells without water,  
Whited tombes,

Isai. 10. 15.  
Psal. 118. 12.  
2 Pet. 2. 13.  
Isai. 10. 17.  
Iud. 9. 18.  
Psal. 1. 4.  
Psal. 37. 10.  
Mal. 4. 3.  
Isai. 57. 20.  
Psal. 78. 57.  
Psal. 73. 20.  
Isai. 29. 1.  
Isai. 1. 25.  
Ier. 14. 8.  
Matth. 13. 48.  
Isai. 9. 19.  
Zeeb. 3. 2.  
Psal. 21. 9.  
Isai. 1. 30.  
Ier. 13. 7.  
Psal. 37. 2.  
Psal. 62. 3.  
Ier. 51. 30.  
Isai. 29. 8.  
Isai. 16. 16.  
Job 20. 7.  
Matth. 7. 6.  
Isai. 10. 6.  
Isai. 1. 30.  
Matth. 9.  
1 Cor. 5. 7.  
Matth. 23. 27.  
Psal. 58. 9.  
Isai. 57. 20.  
Gen. 8. 7.  
1 Kings 14. 15.  
Isai. 10. 15.  
Ecclef. 2. 13.  
Ier. 15. 1.  
Hos. 13. 3.  
Psal. 58. 8.  
Isai. 1. 31.  
Matth. 13. 5.  
Job 21. 18.  
Amos 8. 7.  
Matth. 13. 38.  
Isai. 1. 13.  
Iude 12.  
Luk. 23. 31.  
2 Tim. 2. 20.  
Hos. 10. 1.  
Iude 12.  
Psal. 62. 31.  
Psal. 68. 2.  
Matth. 13. 4.  
Psal. 83. 13.  
2 Pet. 2. 17.  
Matth. 23. 27.

Whited

# { Wicked men to what compared. } { Of Repentance. }

{ Wicked persons are compared unto }	Whited wals,	<i>Aff. 23. 3.</i>	<i>The Nature of the wicked agreeing with the nature of beasts.</i>			
	Whirlwinds,	<i>Pro. 10. 25</i>				
	Bruit Beasts,	<i>1 Cor 15. 32</i>	The ambitious	{ Is likened and compared unto }	An Eagle.	<i>Ier. 49. 16.</i>
	Adders,	<i>Psal. 58. 4</i>	The angrie man		A Dart.	
	Apes,	<i>Psal. 91. 13.</i>	The backbiter		A Dog.	<i>2 Sam. 16. 9.</i>
	Bulls of Bashan,	<i>Psal. 22. 12</i>	The cruell man		An Oitrich.	
	A cage of unclean fowls,	<i>Rev. 18. 2.</i>	The craftie man		A Beare.	<i>Prov. 28. 15.</i>
	Cockatrices,	<i>Isa 14. 29</i>	The coverous		A Caterpillar.	
	Dogs,	<i>2 Pet. 2. 22.</i>	The drunkard		A Diptas.	
	Dragons,	<i>Isa 51. 9.</i>	The extortioner		A Stellion.	
	Dromedaries,	<i>Ier. 2. 23.</i>	The filthy man		A Sow.	<i>2 Pet. 2. 22.</i>
	Eagles,	<i>Lam 4. 19</i>	The fraudulent		A Fox.	<i>Luk. 13. 32.</i>
	Foxes,	<i>Cant. 2. 15.</i>	The hypocrite		A Crocadile.	
	Fatted oxen,	<i>Psa. 22. 12.</i>	The lascivious		A Horse.	<i>Ier. 5. 8.</i>
	Horfes,	<i>Psal. 32. 9.</i>	The lustfull		A Goat.	<i>Gen. 49.</i>
	Leopards,	<i>Psa. 17. 12.</i>	The murderer		A Serpenn.	<i>Gen. 49.</i>
	Lions,	<i>Isa 11. 6.</i>	The obstinate		An Adder.	<i>Psal. 58. 4.</i>
	Mules,	<i>Psal. 37. 9.</i>	The oppressour		A Wolfe.	
	Ravenous beasts,	<i>Psa. 33. 9.</i>	The proud man		A Lion.	<i>Psal. 57. 4.</i>
	Ravenous birds,	<i>Isa 45. 11.</i>	The Pyrate		A Sea-serpent.	
	Scorpions,	<i>Ezek. 1. 6.</i>	The slothfull		A Lizard.	<i>Levit. 11. 30.</i>
	Serpents,	<i>Psa 58. 4.</i>	The wrathfull		A Dragon.	
	Sowes,	<i>2 Pet. 2. 22</i>	The tyrannicall		A Leopard.	<i>Ecc'us. 28. 13.</i>
	Vipers,	<i>Matt. 3. 7.</i>	The whore		A Cocatrix.	<i>Ecc'us. 33. 6.</i>
	Wilde boares,	<i>Pf. 80. 13.</i>	A mocking friend		A stallion horse.	
	Wolves,	<i>Iai. 11. 6.</i>	An Engroffer		A Caterpillar.	<i>Levit. 11. 30.</i>
			Temporizer		A Camelion.	<i>Prov. 17. 12.</i>
			The foole in his folly,		A Beare.	
			The Babler		A Serpent.	<i>Eccle. 10. 11.</i>
Reade <i>Psal. 73. Wisd. 2.</i>						

The Contentious	{	man feedes on	Fire,	{	with the	Salamander,	
The Covetous			Earth,			Moules,	
The Vain-glorious			Ayre,			Camelion.	
The Epicurious			Myre,			Swine.	
The Gluttonous			Carriions,			Crowes.	
<i>Levit. 11. 30.</i>							

## { Repentance in man what. }

Repentance is the hatred of sinne, and an earnest desire of Righteousnesse, by which we are continually stirred up to abhorre our vices, and are moved to do good works, not for feare of punishment, or hope of reward, but for that love we beare unto God, which worketh in us that with a joyfull heart we are moved to his obedience, and with griete goe astray from his Commandements. And therein is the Promise fulfilled made unto us of God by the Prophets, namely that he will take from us the stony heart, in stead whereof he will give us a heart of flesh, wherein he will ingrave his Law, that we may walke in his Commandements. Hence it commeth that the Law of God which in former time was grievous, and hated of us, is not only not grievous, but most acceptable and delightfull.

Repentance is a Work of Grace arising of a \* Godly sorrow, whereby a man turnes from all his finnes unto God, bringing forth fruits worthy amendment of life: Of which sorrow for finnes there are two kinds, \* Godly and Worldly.

Godly { For sinne, because it is sinne, a breach of Gods will, and an offence to his Majestie: Which sorrow was

In	David,	}	Fainting,	}	<i>Psal. 6. 6.</i>
	Hezekiab,		Chartering,		<i>Iai. 38. 14.</i>
	Iob,		abhorring himself,		<i>Iob 42. 6.</i>
	Manasseb,		humbling himself,		<i>1 Chron. 33.</i>
	Ezra,		in his heavinesse,		<i>Ezra 9.</i>
	Daniel,		in his Sorrowfulness,		<i>Dan. 9.</i>
	Ephraim,		smiting the thigh,		<i>Ier. 31. 19.</i>

*Ier. 31. 33.*  
*Ezek 36. 26.*  
*Psal. 119. 17. 47.*

\* Godly Sor-  
row.  
*1 Cor. 7. 11.*

In { Peter, } Sweeping bitterly,  
 { The Father, } bewailing his unbeliefe, { Matth. 27. Numb. 12. 11.  
 { Magdalene, } washing of Christs feet, { Mark 9. 24.  
 As also in Paul crying out, *Oh miserable man that I am, who shall deliver me from this body of sinne?* So that the Spirit of heaviness goeth before the Garment of gladnesse, for that there is no reaping in joy without sowing in teares.

Rom. 7. 24.  
 Psal. 126. 5.

Worldly \* { Sorrow is a griefe and passion of the heart for worldly things, or spirituall things in worldly respects, and often a feare of punishing for committed sinne.

\* Worldly sorrow.  
 Gen. 4. 13.

{ Such was }

King *Ahab's*, { for his oppression. } { Felix, } at Paul's preaching.  
*Esaus*, { for his blessing. } And { Herod's, } at John Baptists.  
*Judas*, { for his betraying. } { Pharaoh's, } at the Almightie.  
 Yea, such is every wicked man, when they see or feel the fearfull Judgements of God to overtake them, and fall upon them:

1 King. 21.  
 Gen. 7.  
 Matth. 27.  
 Act. 24.  
 Matth. 24. Exod. 4.

Then every { Sorrow  
 Pant for sin  
 Confession  
 Little humbling  
 Weeping  
 Good word  
 Cry to God } is not repentance for sinne, for so should { worldlings  
 Pharaoh  
 Judas  
 Ahab  
 Esau  
 Sick men  
 Every foole } Repent.

Heb. 12. 17.

True Sorrow then is the Godly Sorrow, spoken of by St Paul, that causeth Repentance unto Salvation not to be repented of.

2 Cor. 7. 10. & 6.

Whereas worldly sorrow causeth death, after which repentance, in the next place will follow Fasting, teares, and crying.

Heb. 5. 7.

{ Of Fasting. }

Fasting are of divers kinds: and diversly used.

There is a { Constrained  
 Sickly  
 phisicall  
 Civill  
 Miraculous  
 Daily  
 Religious } Fast, { For want of food.  
 Having food, and cannot eat.  
 For recovering of Health.  
 Commanded by Magistrates.  
 Such was Moses, Elias, and Christs.  
 By abstinence.  
 Used by the Godly.

2 King 6.  
 Act. 27. 33.

Ionab 2.

2 Cor. 6. 6.

The Benefits that Fasting brings to man are very great:

Fasting { Strengtheneth the Memorie.  
 Cleareth the Minde.  
 Illumineth the Understanding.  
 Bridleth the Affections.  
 Mortifieth the flesh, } { Preserveth Chastitie.  
 Preventeth sicknesses.  
 Continueth Health.  
 Delivereth from evils.  
 Procureth all blessings.

And they shew

Our sorrowes for sinne past:  
 Our fear of punishment to come:  
 The castigation of the bodie:  
 The humiliation of the Soul: } So did the { Israelites  
 Ninevites  
 Apostles  
 Prophets } fast.

Judg. 20. 26.  
 Ionab 3.  
 1 Cor. 9.  
 Psal. 35. 14.

True Fasting \* { Is when a man perceiving the want of some blessing, or suspecting and seeing some eminent calamitie upon himselfe or other, abstaineth not only from flesh for a season, but also from all delights and sustentances, that he may thereby make a more diligent search into his sins, and thereby make his prayers more humbly unto God, to withhold his plagues threatned, to take them away being fallen on him, and to bestow such things as are wanting to him. So did the Ninevites: Queen Esther for the Jewes, and Israelites for themselves.

Matth. 9. 15.  
 1 Cor. 7. 5.  
 Joel 2. 12.  
 Dan. 9. 3.  
 Est. 1. 16.  
 Chap. 5. 8. 6.

## { Of Teares. }

**T**eaes are noted to proceed of an ardent Affection, as in *Jeremiab* : The voice of heaviness, weeping and Lamentation was heard, *Rachel* mourning for her Children.

*Ier. 31. 15.*

*David*  
*Hezekiah*  
*Israelites*  
*Jewes*  
*Jacob*  
*Iob*  
*Peter*  
*Paul*  
*Mordecai*

{ Wept and mourned }

making his Teares his meat night and day,  
Chattering like a Crane, praying earnestly.  
Powring out before the Lord their manifold teares.  
Fasting, girded with sackcloth, and lying in Ashes.  
Prevailing with the Angel, praying to the Lord.  
His eyes gushing out with teares before God.  
Bitterly after his deniall of Christ to the Maiden.  
Serving the Lord with many Teares and Temptation.  
Crying with a great Cry, and bitter Lamentation.

Christ

Shedding Teares of Love } at *Lazarus* raising.  
Anguish } at his Passion.

*Psal. 42. 3. Psal. 66.*  
*2 King. 20. 3.*  
*1 Sam. 7. 6.*  
*Esther 4. 3.*  
*Hol. 13. 4.*  
*Iob 16. 20.*  
*Matt. 26. 75.*  
*Act. 20. 19.*  
*Esther 4. 3.*  
*Luke 19. 41.*  
*Iob 11. 35, 43.*  
*Heb. 5. 7.*

The man that soweth in teares, shall reape in joy.

Nota.

Crying may be both in Spirit and Voyce, as appeareth by *Moses*, who is said to cry unto the Lord, when as he prayed in Spirit. So *David*.

*Psal. 126. 5.*  
*Exod. 14. 15.*  
*Psal. 119. 145.*

## { Repentance of Godly Persons. }

*Aaron and*  
*Miriam*

of their murmuring against *Moses*, saying, *Alas, my lord: I beseech thee, lay not this sin upon us, wherein we have done foolishly, and wherein we have sinned.*

*Numb. 12. 11.*

*David*

Being reproved by *Nathan*, saying, *I have sinned exceedingly in that I have done: Wash me, O Lord, and make me clean.*

*2 Sam. 12.*  
*Psal. 51.*

*Ezra*

Confessing his sins, and the sins of the people, weeping and falling down before the Lord, together with a great Congregation of men, women, and children.

*Ezra 10. 1.*

*Daniel*

Confessing his own sinne, the sin of the people, and of their Fathers, for all which he craved pardon.

*Dan. 9.*

The  
*Israelites*

Weeping before the Lord, and fasting, saying, *We have sinned, and forrowing for murmuring against Moses and Aaron.*

*Judg. 20. 1 Sam. 7.*  
*Judg. 10. Num. 21.*

*Iosab*

So as his heart melted at the words of the Law of God: Renting his clothes, and weeping before the Lord.

*2 King. 22. 19.*

*Iob*

In dust and ashes, saying, *I have sinned, what shall I do unto thee, O thou preserver of men? I am a burden unto my selfe.*

*Iob 7. 20.*

*Hezekiah*  
*Manasseh*  
Many men

{ Repented }

Renting his Clothes, and putting on Sack-cloth.  
Saying, *I have sinned above the number of the sands of the sea.*  
Setting *Pauls* works, shewed works of repentance.

*Isai. 38.*  
*Pray. of Manas.*  
*Act. 19.*

*Ninevites*

Proclaiming a fast, putting on Sackcloth from the greatest to the least, sitting in Ashes, crying mightily unto God, not suffering any beast to tast any thing.

*Ionab 3.*

The  
*Patriarches*

Saying, *We are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us.*

*Gen. 42. 21.*

The *Prodigal*  
*Peter*

Confessing that he was no more worthy to be called a son.

*Luk. 15.*  
*Luk. 22. 62.*

The  
People

Hearing *John*, confessing their sins, and hearing *Peter* preaching, cried out, being pricked in heart, saying, *What shall we do to be saved?*

*Matth. 3.*  
*Act. 2.*

One thief

Saying, *We receive the due reward of our deeds.*

*Luk. 23. 41.*

*Rizpah*

By hanging up of Sackclothes on a rock from harvest-beginning till water dropped on them from heaven, not suffering any beast by night, or bird by day to come nigh them.

*2 Sam. 21. 10.*

*Zachau*

Saying, *Behold, I give to the poore, &c. I make restitution.*

*Luk. 19.*

{ Repentance }



{ Repentance of wicked persons. }

<i>Achan</i>	{ Repented }	Saying, <i>I have sinned against the Lord God Almighty.</i>	<i>Iosh. 7.20.</i>
<i>Abab</i>		Renting his clothes, putting on sackcloth, going softly.	<i>2 Chron. 22.</i>
<i>Balaam</i>		Saying, <i>I have sinned, I will return back again.</i>	<i>Numb. 22.34.</i>
<i>Esau</i>		Lifting up his voice weeping, having lost the blessing.	<i>Gen. 27.</i>
<i>Judas</i>		Saying, <i>I have sinned in betraying the innocent blood.</i>	<i>Matth. 27.</i>
<i>Pharaoh</i>		Saying, <i>I have sinned, when he was by God plagued.</i>	<i>Exod. 9.</i>
<i>Rehoboam</i>		Humbling himselfe at <i>Shemaiahs</i> admonishing of him.	<i>2 Chron. 12.</i>
<i>Saul</i>		Saying, <i>I have sinned, when he spared Agag, being forbidden.</i>	<i>1 Sam. 15.</i>
<i>Sinai Magni</i>		Saying, <i>Prayye the Lord that it come not, as ye have spoken.</i>	<i>Act. 8.24.</i>

*Iob 11. 14* { If } We confesse our sins, and forsake them, we shall finde mercy; if  
 { } We acknowledge our sins, we shall finde God faithfull and just  
 { } in forgiving them, and cleansing us of every of them. *1 Iob. 1.9.*

{ Use. }

Let us confesse our sins with the Godly, praying for pardon, and with *Moses*,  
*Isaiah*, *Jeremiah*, and *Daniel*, pray for the pardon of the sins committed by other  
 men, *Exod. 32. 1/ai. 64. Ier. 3. Dan. 9. Psal. 106.*

Reade *2 Chron. 7.13. 1/ai. 58.6. Psal. 35.13. 2 Cor. 7.10.*

{ Repentance how said to be in God. }

**W**hen the Scriptures attribute Repentance unto God, it is not that he doth  
 contrarie to that he hath ordained in his secret Counsell: But when he  
 threatneth, it is a calling to Repentance, and when he giveth man Grace to repent,  
 the Threatning (which ever containeth a Condition in it) taketh no place. And  
 this the Scripture calleth Repentance in God, because it so appeareth to the judge-  
 ment of man.

{ The Lord repented }	1. That he had made man: and that he had made <i>Saul</i> King.	<i>Gen. 3.</i>
	2. Of { The plagues that he thought to bring upon the people, because they turned from their iniquities: as also of the plagues pronounced a- gainst Jerusalem, and of the evils that he had done to his people upon their return unto him.	<i>1 Sam 15.</i> <i>Exod. 18.8.</i> <i>Ier. 26.19.</i> <i>2 Sam. 24.16.</i> <i>Ier. 42.10.</i>
	3. Of { The evil that he purposed to do unto his people Israel, and his Soul was grieved for the miseries of them,	<i>Exod. 32.14.</i> <i>Iudg. 10.16.</i>
	4. That { He had sent the Grasshoppers into the land of Israel, as also of the evil threatned to them that turned to him.	<i>Amos 7.2.</i> <i>Joel 2.13.</i> <i>Ionab 3.10.</i>
	5. Of { The evil that he said he would bring upon the Ninevites, as also for his servants, when he saw their power was gone, so that there was none shut up, or left among them.	<i>Deut. 32.36.</i> <i>Psal. 106.45. Psal. 135.14</i> <i>Psal. 135.14. Ier. 26.3.</i> <i>Or 18.8.</i>
	6. Saith { <i>David</i> , in remembring his Covenant made to the Israelites, and that according to the multitude of his mercies.	

{ The Lord is said not to repent: }

1. Because they have forsaken him, and gone backward, because they have  
done evil, and would not hear his voice, therefore according to their own works  
he rewarded them.
2. But saith, That repentance is hid from his eyes, and that because of the wic-  
kednesse they had committed against him.
3. The earth shall mourn, and the heavens shall be darkened, and that because  
the people have forsaken him.

*Ier 15 6.*  
*Chap. 18. 10.*  
*Ezek. 24. 14.*  
*Hos. 13. 14.*  
*Ier. 42. 28.*  
*Chap. 15. 6.*

## { The Lord cannot repent. }

*The strength of Israel will not lie: He is not a man that he should repent. I am the Lord, (saith God) I change not. All the gifts and Callings of God are without repentance. With him there is no variablenesse, nor shadow of turning. He hath said, and it shall be done, he hath spoken it, and shall accomplish it. His counsel shall stand.*

1 Sam. 15. 29.  
Mal. 3. 6.  
Rom. 11. 29.  
Jem. 1. 17. P. 107. 27  
Num. 23. 19 P. 189. 24  
Job. 40. 10. Ro. 11. 28.  
Psa. 1. 12. Job. 13. 1.  
Jer. 18. 8.

## { Gods mercies } { Mans iniquities. }

**G**ods mercie is Gods meere good will, and readie affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts, and is nothing else but his Essence, which is One; and by which he is Wise, Just, and Mercifull altogether: He then that will be a searcher of his Mercie shall be overwhelmed with his Glorie: Now his Mercy proceedeth from his free Love towards us, which although it be extended towards all men in Misery, yet it is otherwise extended towards the Elect, then towards others, but yet it is so great to all, that it can neither be expressed, nor comprehended by us.

Salvation and all the parts thereof are from the Mercy of God, his Mercy from his free Love, and his Love from his Goodnesse. So that there is nothing in us to move God to Mercy, but that it proceedeth wholly from his meere Love and Goodnesse, which is unspeakeable in that he forgetteth not his Mercie, neither will continue his Mercie in wrath, and yet he forgetteth our iniquities.

By his Mercie he minisheth food to the hungry out of the earth: Beasts skins to the cold and naked to clothe them: Herbes and fruits out of the earth for medicine for the sick: Thaweth things frozen in winter by the Suns heat: Moderateth things too hot in the day, by the coldnesse of the night; so that whatsoever good thing is in the world, the same dependeth wholly on the Mercie and Goodnesse of the Lord; by which then it is plain and manifest, that all our merits and worthinesse are excluded, so as that no other thing can be in us, but things miserable and sinfull.

There is a seven-fold Mercie in God:

A Preventing	} Mercie:	By which the Lord preserves the Elect from grosse sin.
A Forbearing		Whereby the Lord waiteth for the sinners Conversion.
An Altering		Which makes a man settled in resolution of Holinesse.
An Imbracing		Whereby God assureth the Convert of his Mercies.
A confirming		Which strengtheneth the Righteous in his Goodnesse.
A Hopefull		Which sets man in Glories Expectation.
A Crowning		Wherein is Livery of the Kingdome, and Possession.

## { Note. }

After this life, notwithstanding the great Mercie of God, there is no place for Mercie in God left by which sinnes are remitted: For that Justice, whereby every one receiveth according to his deserts, doth possesse all things there at the end of the world, both in them that are saved and destroyed.

*Adam and Eve* { disobeyed Gods Commandement, being but one only, in eating; and having eaten fled from God calling them, and in stead of confessing their sin, the one laid it upon the Serpent, the other as it were on God himselte, saying, *The woman thou gavest me, gave me, &c. The serpent gave me, &c. and I did eat.*  
Such yet was Gods Mercie towards them, that he clothed them, being naked in body; and promised them the Righteousnesse of Christ Jesus to clothe their naked soules.

*Abraham* { By the perswasion of *Sarah* his wife lay with *Hagar* her hand-maid, kept divers Concubines, denied his wife two severall times: was the son of an Idolater among the *Caldeans*, proceeding from the *Hittites* and *Amorites*.  
Such yet was Gods Mercie towards him, as that he was the Father of the Faithfull called, and the man in whose seed all Nations of the earth should be blessed.

Gen. 16.  
Chap. 25.  
Chap. 12.  
Chap. 30. 9.  
Chap. 11.

Aaron	<p>committed Idolatrie by making the molten Calfe, spake against Moses, and beleevd not the Lord at the waters of Meribah.</p> <p>Such yet was Gods mercy towards him, that he was made the High Priest unto the Lord, and so his posteritie succeeded.</p>	<p>Exod. 32. Numb. 12. Ch. 10. 10. &amp;c.</p>
Abab	<p>That wicked King consented to the death of <i>Naboth</i>, took his Vineyard from his posteritie, said the prophets prophesied not good unto him, called them his enemies, reared up an Altar for <i>Baal</i>, followed idolatrie as the Amorites and Heathens: sold himselfe to doe wickednesse in the sight of the Lord, angring the Lord more then all the kings of Israel did before him.</p> <p>Such yet was Gods mercie towards him, that humbling of himselfe, the Lord with-held his plagues threatned.</p>	<p>1 Kin. 21. 1 King. 22. 1 King. 16.</p>
The Apostles	<p>Forbad those that brought children to Christ, were hardened in their hearts, not considering Christs miracles: were of little faith: some disdayned the sons of <i>Zibedem</i>, others reasoned who should be greatest, some demanded what they should have for following Christ, shewing their covetousnesse; others forbade them that in Christs Name cast out devils, shewing their envies some could not watch when he was betrayed, all forsooke him, when he was apprehended, all made question for preferment, most of his resurrection doubted.</p> <p>Such yet was Gods mercie that they were all again received by Christ.</p>	<p>Matt. 19. 13. Luk. 18. 15. Matt. 16. 5. Iob. 6. Matt. 26. 40. Mark 9. 38. Matt. 28. 17. Act. 1. 6.</p>
The Corinthians	<p>Some of them were fornicatours, others Idolaters, some Adulterers, others wantons, some buggerers, others theeves, some drunkards, others covetous persons, some railers, others extortioners, and such like; not a wise man to be found almost among them, saith Saint Paul.</p> <p>Such yet was Gods mercie towards them, as that they were in Christ sanctified, and justified by the Spirit of the Lord.</p>	<p>1 Cor. 6. 10. 11. &amp;c. 1 Cor. 6. 5.</p>
	<p>1. Made a Lye to <i>Abimelech</i> the Priest, took Shew-bread, and <i>Goliath's</i> sword, by meanes whereof <i>Abimelech</i> with fourescore and five others that wore the linnen Ephod were put to death by <i>Saul</i>. He companied with men of all sores, being captain over them in his trouble. He feigned himself to be mad unto king <i>Achish</i>, lying unto him, and living with him being an Idolater, dissembled with him in his pretence to goe to battle against the Israelites: He distrustful God, saying, he should dye by the sword of <i>Saul</i>: He swore he would not leave one of <i>Nabals</i> house to pisse against the wall.</p> <p>Such yet was Gods mercy that he delivered him out of the hand of <i>Saul</i>, and made him King over all Israel.</p>	<p>1 Sam. 21. Chap. 22. 14. 1 Sam. 27. 1 Sam. 29. Chap. 27. 1.</p>
David	<p>2. He committed Adulterie with <i>Uriah's</i> wife, caused <i>Uriah</i> to be made drunk, thinking thereby that he would have layen with his wife, and so his shame should have been covered: He caused <i>Uriah</i> to be slain, by commanding him to be placed in the forefront of the battell, &amp;c. Being slain, he dissembled the same to the Messenger that brought him tidings thereof, saying, <i>The sword devoureth one as well as another.</i></p> <p>Such yet was Gods mercie towards him, that he no sooner said to <i>Nathan</i>, <i>I have sinned</i>: but <i>Nathan</i> said, <i>The Lord hath put away thy sinne, thou shalt not dye.</i></p>	<p>2 Sam. 11. 25. 2 Sam. 12. 13.</p>
	<p>3. He was angry with the Lord for slaying <i>Uzzab</i>: He gave the land of <i>Mephibosheth</i> unto <i>Ziba</i> <i>Mephibosheth's</i> servant without just cause: He numbered his people in his pride, and said he should never be moved: He had ten Concubines besides severall wives: He said in his affliction that all men were liars, and that he had cleansed his heart in vain: and in his haste that he was cast out of Gods sight, and that God had forgotten to be mercifull, &amp;c. yea so, as he said in despaire, <i>This is my death, &amp;c.</i></p> <p>Such yet was Gods mercy towards him, as that he never took his loving kindnesse from him.</p>	<p>2 Sam. 6. 8. 2 Sam. 19. 30. 2 Sam. 24. 2 Sam. 15. 16. Psal. 30. 6. Psal. 116. 11. Psal. 31. 22. Psal. 77. 10.</p>

Elijah	Being sought after by <i>Iezabel</i> , impatiently said that <i>It is now enough : Ob Lord, take my Soul, I am no better then my fathers</i> ; as also wrongfully condemned many of Gods children, saying, <i>I only am left, and they seek my life to take it away</i> ; whereas God himselfe confessed to have many thousands, &c. and so desiring to dye. The Lord in mercie sent his Angell to relieve him, and by his owne voice and presence, shewing himself, comforted him.	1 King. 19. 4. 10.
Hezekiah	Gave all the silver that was in the Lords house unto king <i>Asbur</i> , with the gold that the doors and pillars were overlaid withall; shewed in his pride all his treasures to the king of Babels Messengers: was restored to his health, and was not thankfull having fifteen yeares added to his dayes. Such yet was Gods mercie towards him, that God threatning his Treasures and posteritie should be carried into Babel, promised that there should be peace in his dayes.	2 Kin. 18. 15. Chap. 20. 13. 2 Chron. 32. Isai. 39.
Jacob	Lied three times to his Father, saying, he was <i>Esau</i> , changed his garments, dissembled with his Father, and by deceit got the blessing from his brother, stayed twentie yeares from his Father undutifully without visiting him: had two wives, besides his wives handmaids. Such yet was Gods mercie towards him, that he made choice of him before <i>Esau</i> his elder brother before he was born.	Gen. 27. Chap. 31. Chap. 29. Chap. 30. Rom. 9. Mal. 1.
Joseph	Undutifully stayed from <i>Jacob</i> his Father twentie yeares, forgetting his fathers household, he dissembled with his brethren, making as though he knew them not, he termed them Spies: he imprisoned them three dayes: he swore again and again by the life of <i>Pharaoh</i> (forgetting God) he dealt deceitfully with his brethren, by causing his silver cup to be put into <i>Benjamins</i> sack: He accused them of Theft: he said he could divine by his Cup: he was angry with his father for blessing his younger son before the elder. Such yet was Gods mercie towards him, as that he lived and dyed in Egypt land, a man in great favour and reputation.	Gen. 31. 38. Chap. 41. 51. Chap. 42. Chap. 44. Chap. 48. 17.
Judah	Lay with <i>Tamar</i> his daughter in law, judging her to be a whore, by whom he had <i>Pharez</i> : from whose descent Christ by the great mercie of God unto mankinde descended.	Gen. 38. Matth. 1.
Joshua	Envied <i>Eldad</i> and <i>Medad</i> , because they prophesied: he rent his clothes, impatiently demanding of the Lord, why he had brought the Israelites over Jordan to deliver them into the hands of the Amorites: and wished that he had been content to have dwelt on the other side of Jordan; such was his infidelitie, that he questioned if the Lord would give the Israelites, as he had promised, the land of Canaan. Such yet was Gods mercy that he encouraged him to go over Jordan, and gave him courage to prove a valiant captain.	Numb. 11. 27. Josh. 7.
Jonah, and Jonahs Marriners	Fled from Gods presence to <i>Tarshish</i> , for which being cast into the sea; the Lord in his mercie provided a Fish to save him, and in time of heat, a Gourd to shadow him. Being heathens, calling on their idoll god in the storme to help them; The Lord yet in his mercie saved them.	Jonah 1. Chap. 2. Chap. 4. 3. 11. Jonah 1.
Job	Curled the day of his birth, desired God to destroy him, and to cut him off, wished that he had perished, so that no eye had seen him, complained against God, as having too much laid on him, yea, as though he would have sued him upon an action of Battery, in that he said, <i>Ob that one might plead with God, as a man pleadeth for his neighbour</i> . He said that God was his enemy, charging him unjustly. Such yet was Gods mercie towards him, as that he blessed his latter dayes, more then the first.	Job 6. 9. Chap. 7. 15. Chap. 8. Chap. 10. 3. Chap. 12. 23. Chap. 16. 21. Chap. 30. 21. Chap. 31. 2. Chap. 34. 5. Chap. 42.

Jeremiah



Ezek. 16. 8  
Isai. 46. 3.  
Isa. 10. 25.  
Chap. 43. 24.  
Jer. 3. 1.  
5. 7.

**Jeremiah** { Complained that the Lord had filled him with indignation, and that he was unto him as a liar, and as waters that faile, said that God had deceived him, and that he was deceived, and that he would make no more mention of the Name of the Lord: He cursed the day wherein he was borne, and the man that told his father that a man-child was borne unto him: He wished that his mother might have been his grave, and her wombe a perpetuall conception. And lyed unto Zedekiahs princes as Zedekiah willed him. Such yet was Gods mercie towards him, as being in Captivitie he continued a Prophet, and was well intreated by the enemie.

Jer. 15.

Chap. 20. 7.  
Chap. 38.

Ch 39. 11. & 6.

**Iehoahaz** { The son of Iehu wrought evil in the sight of the Lord, and followed the sins of Ieroboam. Yet such was Gods mercie unto him, as being in Captivitie, he no sooner called on him, but he delivered him.

2 King. 13.

**The Israelites** { Were continually murmuring against God: They caused Aaron to make them a golden Calf to worship, which they worshipped: Served the gods of the Heathens and Zidonians, daily provoking the Lord by their abominations. Such yet was Gods mercie towards them, that whensoever they were in Tribulation, calling upon him, he delivered them, yea, and said that his soul was grieved for them.

Jer. 3. 13, 13, & 6

Exod. 23.

Judg. 2.

Chap. 3. 10.

Jer. 3. 13, 4.

Judg. 10. 16.

Pal. 78. 40.

**The Jews** { Persecuting Christ, mocking, reviling, and crucifying him. Such yet was his Love and Mercie towards them, that he prayed his Father in his passion to forgive them.

Luk. 23.

**Jerusalem** { Stoned the Prophets, and slew them that were sent unto her, was full of iniquitie and sin: Such yet was Gods mercie towards her, that if one man had been found therein that did execute Judgement, and seek after the Truth, he would have spared it. And

Jer. 5. 1.

Ezek. 22. 30.

Being foreseen by Christ that it should be destroyed, yea so, as that the enemie should not leave a stone upon a stone: Such was his mercy towards it, that he wept for it, and gave them forty yeares, to see if they would repeat, before it was destroyed by Titus and Vespasian.

Luk. 19. 41.

**Cain** { Being wroth with his brother, because his deeds were good: being admonished from heaven to take heed of sinning, regarded not the word of the Lord, but slew his brother, denying, being demanded of the Lord, that he knew what was become of him.

Gen. 3.

1 Iob. 3. 12.

Such yet was Gods mercie towards him, as that he spared his life, having for his fact deserved present death, accusing God to have laid more on him then he could beare, his punishment was but such as that wicked Lamech boasted of Gods sufferance towards him.

Chap. 4. 24.

**Miriam** { Speaking against Moses, became leprous. Such yet was Gods mercie that Moses no sooner intreated God, but she was cleansed.

Numb. 12.

**Magdalene** { Was a sinfull woman possessed with seven devils. Such yet was Christs compassion, that he cast them all out, and made her the first witness of his Resurrection.

Luk. 8. 2.

Iob. 10. 14.

**Moses** { Excused himself three times to the Lord, as one unwilling to go to Pharaoh, as the Lord commanded him: neglected to circumcise his son: impatiently demanded of the Lord, why he had so sent him to Pharaoh, &c. complained that the Lord vexed him, and that he found no favour in his sight. Believed not that God should feed the people with flesh, as he had promised, or that he could bring waters out of the rocks, as he had said.

Exod. 3. 11.

Chap. 4. 10.

Chap. 6. 30.

Chap. 4. 24.

Chap. 5. 23.

Numb. 11. 11.

Chap. 20. 10.

Such yet was Gods mercie towards him, as that he had eye-sight cleare to behold all the land of Canaan from the top of Nebo mountain: with naturall strength at his end nor abated: and so dyed, and was by an Angell buried.

Deut. 34.

Manasseh

	Did evill after the abomination of the Heathen, who worshipped the hoste of Heaven : <b>Caused</b> his sonnes to passe through the fire : gave himself to witchcraft and to Sorcerie, caused the people to do more wickedly then the Heathens : Shed much innocent blood, replenished Jerusalem from corner to corner, making Judah to sin besides his own sinne.	1 2 King. 21. 2 Chron. 35.
<b>Manasseh</b>	Such yet was Gods mercie towards him being in Captivitie, that he no sooner humbled himselfe for his sinne, but the Lord heard him, and restored him to his Kingdome againe.	2 Chron. 33.
<b>Matthew</b>	A Publicane at the receipt of Custome, was by Gods mercie called by Christ to be an Apostle, and <b>Zachew</b> another Publicane had by Christ Salvation brought unto him.	Matth. 9. Luk. 5. Luk. 19.
<b>Nebuchadnezzar</b>	Did set up a golden image to be worshipped : caused the three children to be cast into a fiery furnace for not worshipping his image : In his pride boasted of great Babel that he had built : & proudly demanded, who was that God that could deliver out of his hands, &c. Such yet was Gods Mercie towards him, that being cast out of his Kingdome to live with the beasts for a time, the Lord at seven yeares end restored him to his kingdome again.	Dan. 3. Chap. 9. 9. Chap. 4. 24. Dan. 4.
<b>Naaman</b>	By the mercie of God was of all the Lepers in Israel cleansed.	2 King. 5.
<b>Nineveh</b>	By the mercie of God had fortie dayes given, and they repented.	Jonah 2.
<b>The Old World</b>	By the mercie of God had 120. yeares to repent, ere he brought the flood.	Gen. 7.
<b>The Prodigall</b>	Consumed his goods riotously on harlots ; yet no sooner returned, but that he was by his Father met, embraced, received and enterteyned.	Luke 15.
<b>The Patriarchs</b>	Hated <b>Ioseph</b> casting him into a pit ; sold him to the Midianites ; perswaded their Father that he was slaine by some wilde beast : <b>Reuben</b> the eldest lay with his fathers Concubine : <b>Judah</b> with his daughter in law : <b>Simeon</b> and <b>Levi</b> slew the Shechemites, and the rest of their Brethren consented thereunto carrying away their goods. Such yet was the mercie of God towards them, that hee chose them to be the heads of all the Tribes of Israel.	Gen. 38. Chap. 37. Chap. 34. Chap. 39.
<b>Pharaohs</b>	Heart being hardened, so as he would not let the Israelites depart, having severall plagues brought on him : Questioning to <b>Moses</b> , <i>Who was the Lord ?</i> Such yet was the mercie of God towards him, as he no sooner said, he had sinned, requesting <b>Moses</b> to pray for him, but the Lord took away the plagues brought upon him.	Exod. 8. Chap. 9. Chap. 10. 19.
<b>Peter</b>	Rebuked Christ, foretelling of his death : denied him, swore that he knew him not againe and againe. Such yet was Gods mercie towards him, as that Christ prayed that his faith might not faile him.	Matth. 14. 28. Chap. 26. 56. Luk. 22.
<b>Paul</b>	Persecuted the Christians, shutting them up in prison, punished them throughout the Synagogues, compelled them to blaspheme Christ, was a blasphemers, a persecuter, an oppressour ; breathed out threatenings and slaughters against the Disciples of the Lord ; made havock of the Church that followed God ; Gave sentence against many that were put to death for the Gospels sake, as also consented to the death of the Martyr Saint <b>Steven</b> . Such yet was the Mercie of God towards him as that Christ from Heaven called him, converted him, and of a bloudy persecutour, made him a faithfull Preacher.	Act. 26. 10. 1 Tim. 1. 13. Tit. 3. 3. Act. 9. Chap. 8. 3. Chap. 9. 1. 2. Gal. 1. 23. 1 Tim. 1. 16.
<b>Publicans and Sinners</b>	By the Mercie of God were permitted to sit and eat with Christ, though the Pharisees were offended thereat with him : Christ coming to call them.	Luk. 9. 11. Luk. 15. 2.
<b>Rahab</b>	A common harlot was of all Jericho with hers preserved.	Iosb. 6. Rahab

Act. 22. 4.  
19. & 26.  
11.

1 Tim. 1.  
13, 16.

Rachel	Stole her fathers idols, hid them, made a lie in concealing them: gave her handmaid unto her husband: to whom she said, <i>Give me children, or else I dye</i> : boasted of her evil in giving her handmaid unto her husband, &c. The Lord in mercy yet gave her children, after that she had been a long time barren.	Gen. 30. Chap. 31. Chap. 35.
Sodome and Gomorrah	Abounded in fulnesse and idlenesse, burning in lust one with the other, of which Saint <i>Paul</i> saith, that the men left the naturall use of the women, and man with man wrought filthinesse, so that their cry went up to Heaven. Such yet was the mercy of God, that he would goe down and see, if they had done according to the cry that came up unto him, before he would destroy them: As also heard <i>Abrahams</i> request seven times for them, so that if ten righteous persons had been found therein, the Citie had been spared, and not destroyed;	Exek. 16. Rom. 1. 27. Gen. 19.
Salomon	Had many outlandish women to his wives of nations that God had forbidden the Israelites to take in marriage, to the number of seven hundred, with three thousand concubines: his heart was not perfect with God as was <i>David</i> his fathers: He followed <i>Astheroth</i> the god of the Zidonians, and <i>Milcom</i> the god of the Ammonites: He wrought wickednesse in the sight of the Lord in building high places for the god of the Zidonians and Ammonites. Such yet was Gods mercie towards him, that he promised that he would not rent his kingdome from him in his dayes; neither would rent all the kingdome from his son that succeeded him.	1 King. 11. Chap. 12. 2 Sam. 7. 14.
Samson	Kept company with a whore called <i>Delilah</i> : to whom he revealed where his strength lay, whereby the vow of a <i>Naazarite</i> made by him was broken. Such yet was Gods mercie towards him, being fallen into the hands of the Philistines, as that he heard his prayer, and increased his strength, so as he pulled downe the house on the Philistines his enemies.	Judg. 16.
Thomas	Forsook Christ when he was betrayed: beleevd not that he was risen from death, unlesse it might be on condition, that he might put his finger into the prints of his nailes. Such yet was Gods mercie towards him, that Christ granted the Conditions made by him, to save him.	Matth. 26. 69. Iob. 20. 24.
The Thiefe	On the Crosse no sooner said, <i>Lord, remember me when thou comest into thy Kingdome</i> : but Christ in mercy answered, <i>This day shalt thou be with me in Paradise</i> .	Luk. 23.
The Vineyard	That yeelded not fruit, albeit all was done to it, that could be done, yet the Lord in Mercy would forebeare yet three yeares more, to see if it would bring forth, ere he would pluck it up, and destroy it.	Luk. 13. 1
The Woman	Taken in adulterie, and brought before Christ by many, who accused her, thereby to have moved Christ to have condemned her: In mercy Christ put all her accusers to silence, and sent her away without condemning her.	Iohn 8. 3.
Zacharias	Beleevd not that his wife should beare a son, as he was told by the Angel of the Lord: And yet God in mercy according to the time appointed, gave him a son called <i>Iohn</i> .	Luke 1.
All Mankinde	Having deserved death and damnation by the fall of <i>Adam</i> . Such yet was the unspeakable mercie of God and love towards man, that when nothing could make satisfaction for the sin of Man, he sent his own only Son to dye to redeem mankind, who also most willingly in compassion of man took death upon him so save all those that would beleeve in him.	Rom. 8. 3. 2. Iob. 3. 16. Gal. 3. 13. & 4. 4. 1 Tim. 1. 15. 1 Iohn 3. 1 Ioh. 4. 9.

{ Use. }

1. The mercie of God is from his free love towards us; then by no merit.
2. We should not grieve at any calamitie, seeing God hath a care of our miserie.
3. Seeing the name Mercy is given to God, none can be more mercifull then God.

Job 33. 27.

4. It should teach us in our calamities, to flee to no other but to God.  
 5. Our Salvation is to be ascribed to Gods love as the Fountaine of Mercie.  
 6. Seeing his Mercie is from his Love, we should never despaire in our finnes; which men would not, if they did but perceive his goodnesse unto them.
1. By his hearing of them before they cry: *I will answer*, saith the Lord.
  2. By making as though he saw not the sins of men, that they might amend.
  3. By his unwillingnesse in striking: He taketh no pleasure in the death of a sinner.
  4. Lastly, seeing his Mercie is but for this life to the pardoning of sins, we ought not to abuse the same by deferring our Repentance: The spring of Repentance may be dried up, the hand of Faith may be withered, the eye of hope blind, the foot of Charitie lame: To day hear his voice, and make him thine: Yesterday is lost, to day may be gotten, but that once gone, and thou with it, when thou art dead and judged, it will be too late.

*I/ai. 65. 24.*  
*Ezek. 18. 31.*  
 32.

*I/a. 55. 6* *[Heb. 112. 12.]*  
*Hcb. 3. 15.*

Isa. 2. 14.

{ Usc. }

God { Is a mercifull God, slow to anger, and of great kindenesse, abundant in goodnesse, repenting for the evil that he threatneth to bring upon sinners that turn unto him.

*Joel 2. 13.*  
*Exod. 34. 7.*  
*Deut. 4. 31.*  
*Psal. 86. 14.*

Reade of { Gods } Love.  
 { Patience. }

Rom. 2. 4.

Be ye then mercifull as your Father is mercifull: for he will have Mercie and not Sacrifice.

Gods mercies {  
 Are over all his works shewed to thousands to them that love him.  
 Are reserved for thousands: forgiving transgressions and sins.  
 Are his paths to such as keep his Testimonies, induring for ever.  
 Are everlasting, and reacheth unto the very heavens.  
 Are so great to them that fear him, as the heavens are high above the earth.  
 Are such as he would have no man to perish, but all to repent.  
 Are unspeakable in quickning those that are dead in sins.  
 His wrath endureth but the twinkling of an eye, &c.

*Luk. 6. 36.*  
*Hos. 6. 6.*  
*Matth. 9. 13.*  
*Psal. 145. 9.*  
*Exod. 34. 6. & 34. 7.*  
*P/a. 86. 5. 15.*  
*Psal. 25. 10. Psal. 85. 13.*  
*Luk. 1. 50.*  
*Psal. 36. 5.*  
*Psal. 138. 17.*  
*I/a. 55. 9.*  
*2 Pa. 3. 9.*  
*Prov. 28. 13. Psal. 90. 5.*

As far as the East is from the West, so far have I removed thy sins.  
 As a Father hath compassion on his children, so have I on them that fear me.  
 As I live, I desire not the death of the wicked.  
 A bruised Reed will I not break, nor quench the smoking flax.  
 Before they call, I will answer; and whilst they speak, I will hear.  
 Can a woman forget her child? yet will I not forget thee.  
 Cast away your transgressions, &c. For why will you dye?  
 A little while I have forsaken thee, but with great compassion will I gather thee; for a moment in mine anger I hid my face from thee, but with everlasting mercy will I have compassion on thee.  
 I have put away thy transgressions like a cloud, and sins as a mist:  
 I have no desire that the wicked should die: he shall live, if he return.  
 One say, I have sinned and perverted righteousness: God will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things will God work once or twice with a man (that is, as often as a sinner doth repent) for that the Lord maketh as though he saw not the sins of men, because they should amend.  
 Oh that there were in you a heart to feare me, and to keep my Commandments, that it might go well with you, and yours.  
 Wash you, make you clean, take away the evil from your works, cease to do evil, &c. though your sins were as crimson, they shall be made white as snow.  
 The mountaines shall remove, and the hills shall fall down, but my mercy shall not depart from thee.  
 If plagues come upon thee: if thou return, I will have mercie.  
 If the wicked turn from his finnes, &c, he shall live.  
 Yet therefore will I wait, that I may have compassion on thee.

*Psal. 103. 12.*  
*Ezek. 18. 32.*  
*I/a. 42. 3.*  
*Matth. 12. 20.*  
*I/a. 65. 24.*  
*I/a. 49. 15.*  
*Ezek. 33. 11.*  
*I/a. 54. 7.*

*I/a. 44. 23.*  
*Ezek. 18. 31.*

*Job 33. 27.*  
 28, 29.  
*Wisd. 11. 20. Jo. 4. 13.*

*Deut. 5. 29.*  
*I/a. 48. 18.*  
*I/a. 1. 16.*

*I/a. 54. 10.*

*Deut. 4.*  
*Ezek. 18. 31.*  
*I/a. 20. 18. Amos 9. 13.*

It is the Lords mercie that we are not consumed, because his compassions fail not: yet let mercies be shewed to the wicked he will not learn Righteousnesse.

*Lam. 3. 27. 31. 42.*  
*I/a. 26. 10. Joel 2. 13*  
*Micah 7. 18. 19. 10.*

{ Christ }



{ Christ }  
 Healed corporally, Lame, blinde, lunatique, leprous, &c.  
 He cleanseth leprous men by contagion of sin, by the merits of his death.  
 He clotheth poore needy and men want of help with his grace.  
 He enableth lame men by imperfection : by the strength of Hope.  
 He illuminateth blinde men by ignorance : by the light of Faith.  
 Hee corporally fed the multitude with bread and fishes.  
 He spiritually feedeth Hungerers after Righteousnesse with his Body.  
 He willetth all that are thirly, to take of him the water of life freely.  
 He stands and knocks, if any will open, he will sup with him.

Matth. 14. 14.

Matth. 15. 32.

He knocks

By his Mercies, } but they abused. } By his Judgements, } but they misconstrued.  
 Words, } are } contemned. } Motions, } are } choaked.

{ Christ is in }

Who to the unspeakable Comfort of sinners is found in his  
 Person } excellent, being the Lord of life, } feare }  
 Patience } peerlesse, expecting our amendmēt, } deterre }  
 Importunity } most } affectionate, waking us out of our sins, } sleepe }  
 Demand } quall, that we should open unto him, } then } not.  
 Promise } liberall, assuring us his favour, } exclude it }  
 despise it }

He hath born our infirmities, and carried our sorrowes : He was wounded for our transgressions, and broken for our infirmities ; the chastisement of Peace was upon him, with his stripes we are healed.

His Love and Mercie, in a word, was such towards man, as that his pitie was ever pardoning, his wisdom ever teaching : His Liberality ever giving : and his Compassion ever helping.

And therefore saith,  
*Come unto me all ye that are laden, &c. and I will ease you.*  
*I will have mercie not sacrifice : I came to call sinners, &c.*  
*I came to seek and to save that which was lost.*

Matth. 11. 28.  
 Chap. 29. 10.  
 Luk. 19. 10.

Eph. 5. 2.

*Man altered was by sinne from Man to beast :*  
*Beasts food is hay : Hay is all mortall flesh :*  
*God was made flesh, Who lay in manger prest,*  
*As hay the brutish sinner to refresh.*  
*Oh happie field, Wherein this fodder grew,*  
*Whose taste doth us from beasts to men renew.*

*I sai. 48. 9. Chap. 5. 1. 6. Chap. 55. 7. Chap. 57. 16. Chap. 61. 1. Chap. 63. 9. Ier. 7. 1.*  
*Chap. 15. 19. Ch. 24. 7. Lam. 3. 31. Ier. 31. 20. Iob 33. 27. 3 Sam. 7. 13. Ch. 9. 1. Exod.*  
*33. 19. Psal. 130. 5. Psal. 94. 18. Psal. 103. 8. 9. Psal. 136. Ier. 12. 12. Luk. 1. 50. Rom.*  
*11. 30. Heb. 13. 5. Ecclus. 55. 19. Deut. 30. 1.*  
 Reade of Gods Patience. *Wisdom. 11. 23. 24.*

{ A Catalogue of Gods blessings bestowed on divers Godly Persons. }

Through the Love of God }	Adam	{ Had given }	The Righteousnesse of Christ promised unto } him.
	Abraham		And a godly Serb in stead of Abel given }
	Anna		Riches, cattell, silver and gold, as also was promised that
	The Apostilles		Kings should come of him: and that he should be blessed
	Apollos		in all that was taken in hand by him.
	King David		Samuel: a son according as she prayed him
{ Through the Love of God }			The Holy Ghost, sent down upon them, accordingly as
			Christ before his Ascension promised them : as also the
			gift of healing, and doing of Miracles among men.
			Eloquence and mightinesse in the Scriptures, so that he
			spake fervently in the spirit in all good things.
			In stead of a sheep-fold a Kingdome, and favour with king
			Achish: Light for his darknesse: gladnesse for his heart:
			rejoycing for his tongue: Rest in hope for his flesh, feet
			like Hindes feet, with valiantnesse in warre: prudence
			in matters: strength to gird him, comelinesse of person,
			and a name like great men.
	Daniel		The understanding of dreames: and by an Angel the re-
			velation of many hidden things, together with great ho-
			nour by severall kings.

Gen. 3.  
 Chap. 4.  
 Gen. 12. 7.  
 Gen. 13. 12.  
 Chap. 14. 4.  
 Gen. 17. 6.  
 Chap. 24. 1. 18.  
 1 Sam. 1.  
 Act. 2. Mouths,  
 Luk. 21. 15.  
 Matth.  
 Act.  
 Act. 18. 24.  
 1 Sam. 16.  
 Psal. 78. 70.  
 2 Sam. 12. 19,  
 35. 40.  
 1 Chron. 17. 8.  
 Psal. 16. 4.  
 Psal. 18. 32.  
 1 Chron. 17. 8.  
 Dan. 2. Ch. 4.  
 Chap. 8.  
 Chap. 5. 12. 39.

K k k 2

Through

{ Through the Love of God }

{ Demetrius }

Elias

Elisha

Elizabeth  
Ezekiel

Hezekiah

Enoch

Isaac

Jacob

Joseph

Joshua

Job

Jehoshaphat

Isaiab

Jeremiah

The Is-  
raelites

John Baptist

John Divine

Lot

Lazarus

Moses

Mordecai

Mary

Noah

Prophets

Paul

Peter

Ruth

Sarah

Salomon

Samson

Shamgar

Simeon

Samuel

{ Had Given }

Good report of all men : and above all the knowledge of the truth of Gods word revealed unto him.

Ravens, an Angel, and a widow in time of famine to relieve him, in part a sight of God in a vision, and Chariots to carry him from earth to heaven.

The spirit of *Elias* doubled upon him, so that he became the Lords Prophet of a plough-man.A son, and that in her old age, called *Iohn*.

The sight of glorious visions upon the chariots of Cherubims.

Health, with fifteen years more unto his daies.

Translation: So that the Lord took him up into heaven.

Possessions of flocks, of Herds, and great store of servants, with a blessing in his seed after him for all Nations, Christ being to come from him.

Increase of much cattell, men-servants, maid-servants, Camels and Asses, with strength in wrestling with an Angel, so that he got a blessing by prevailing.

Wisdom to expound *Pharaohs* dreames: Lordship over *Pharaohs* house and all his substance: obedience from his Princes, and wisdom to teach his Antients, with a portion above his brethren by *Jacob* given.

The spirit of wisdom, magnificence in the sight of all the people: a fame throughout all the country with valiantnesse in warre to fight the Lords battell from time to time, so as no man could withstand him.

Patience to beare all his afflictions, hope in death, and all his riches at the first lost, doubled at the last.

Riches, honours, and a Kingdome stablished.

The tongue of the Learned, to comfort the wearied.

Favour with *Nebuchadnezzar*, by whom he was relieved.

Strength upon strength to grow in Gods Word, Statutes and Judgements shewed them before all other Nations among them, as also his Presence to go before them, with Manna from heaven.

The Holy Ghost from his mothers womb to fill him.

In the Isle Patmos by an Angel the Revelation.

Flocks, herds of cattell, and Tents in abundance: So that the land could not beare him and *Abraham* together inhabiting without their Herds mens contention.An Angel to carry him into *Abrahams* bosome.Miraculous preferance at his birth, favour with *Pharaohs* daughter to preserve his life: with such strength at his death, as that his naturall force was not abated, or eyesight diminished.

Exaltation: so as he became the second to the King.

Favour with God and man, being blessed above women.

An Ark, when all else perished, to preserve him.

The spirit of prophesie, to foretell things to come.

Zeale to execute his Apostleship; Grace to withstand his temptations; The sight of an unspeakable vision, with a Crown of glorie in Heaven.

The prayer of Christ, that his faith might not fail him.

Favour in the eyes of *Boaz*, being married to him.

In her old age a son: from whose seed Christ came.

Wisdom, excelling all others: A heart even as the sea-shore, rest on every side, with riches in such abundance, as he gave silver as stones, and Cedars as wilde fig-trees that grow in the vallies.

Strength, so as he slew a thousand Philistines with an Asses

Jaw-bone, as also pulled the house on the Philistines.

Courage, so that he slew with a Goad six hundred men.

A Revelations and the embracing of Christs Person.

Favour with God and man: with freedom of extortion.

3 *Iohn* 12.1 *King* 17.7.*Chap.* 19.2 *Kings* 2.1 *King* 19.19.*Luk.* 1.19.*Eccles.* 49.2 *King* 20. *Act.* 11.18*Eccles.* 4.4.*Gen.* 30.42.*Chap.* 15.11.*Chap.* 26.12.*Gen.* 30.4.*Chap.* 35.11.*Chap.* 37.24.*Gen.* 40.*Chap.* 47.*Psalm.* 105.31.*Gen.* 48.22.*Deut.* 34.9.*Iosh.* 4.14.*Chap.* 6.27.*Chap.* 14.11.*Job* 11.10. *Ch.* 4.32*Chap.* 42.2 *Chron.* 17.*Isai.* 50.4.*Ier.* 39.8.*Psalm.* 84.7.*Psalm.* 147.19.*Exod.* 15.*Chap.* 16.*Luk.* 2.26.*Revel.* 1.*Gen.* 13.*Luk.* 16.*Exod.* 3.*Act.* 7.27.*Deut.* 34.

7. &amp; 6.

*Eph.* 10.*Luk.* 130.*Gen.* 6.*Ezek.* 37. *Joel.* 2.8.*Act.* 20. & 13.9.2 *Cor.* 12.2 *Tim.* 4.8.*Luk.* 22.32.*Ruth.* 4.10.*Gen.* 17.6.1 *King.* 4.30.1 *King.* 3.12.*Chap.* 4.2 *Chron.* 9.27.*Judg.* 16.*Chap.* 16.*Judg.* 3.*Luk.* 2.26.1 *Sam.* 3. *Ch.* 12.

Through

{ Through the Love of God }	Steven	{ Had given }	Fulnesse of Faith and power, by which he did great miracles among men: and at his death saw Christ sit at the right hand of God in Heaven.	A. 6. 8. Chap 7. Luk 22. Luk 19. 9. Luk 2. 40. 52. <sup>3</sup> Per. 1 Cor. 11. 17. 1. 30.
	One thief		Faith at the last, by which he attained Salvation, Salvation by Christ, who brought it unto him.	
	Zaccheus		As he was a man, increase of Wisdome and Stature. Fulnesse of wisdome, strength in Spirit, the Grace of God, and favour with God and man, who of God is made unto us Righteousnesse, Wisdome, Sanctification and Redemption.	
{ Through the Love of God }	Christ	{ Had given }	A Crown for the King: Honor for the great man: strength for the mightie man: wealth for the rich man: knowledge for the learned man: and peace for the mean man: upholdings for them that fall, and liftings up for them that are down.	Psal. 145. 14. 15. Psal. 5. 12.
	The Lord		He openeth his hands, and fills all things living with plenteousnesse. The Lord will blesse the righteous: with favour will he compasse him as with a shield.	

{ Signes of Confirmation } given by God { to Godly men. }

Signes have been given by God unto many to confirme them in the Word, howbeit they were not more excellent then the Word.

{ For a Signe }	Adam	{ Had given from God }	The tree of Life: Abraham fire from God.	Psal. 86. 17. Gen. 3. Cha. 15. Ch. 24. Num 17. 1/ai. 7. 11. Act. 2. Deut. 28 1 Sam. 17. Judg. 6. Chap. 7. 2 Ki. 20. 10. 10. 1 Sam. 14. Exo. 13. Nu. 21 10. 1. 33. Ezek. 9. 4. 10. 5. Exo. 4. Gen. 9. 10. 21. 10. 2. Luk. 2. 16. Luk. 2. 26. Matth. 2. 2. 9. Luk. 1. 10. Psal. 86. 17. Mark 16. 17. Matth. 12. 40. Matth. 24. Luk. 2. 34. 10. 15. 19. Luk. 2. 34. Rom. 4. 11.
	Abra. Serv.		His Petition granted: Aarons rod budded.	
	Abaz		Tidings of a virgin that should bear a son.	
	The Apostles		Fiery Tongues: blessings follow godly men.	
	David		The victory over a Beare and a Lion.	
	Gideon		A fleece wet, a dream told, and fire out of a stone.	
	Heretiah		The Sun to go back: Ioshua to stand still.	
	Jonathan		What he propounded to himself against the Philistines.	
	The Israelites		Unleavened bread, with a brazen serpent erected.	
	Iohn Baptist		Notice how to know Christ by the Spirit descended.	
	Godly men		Marks set on them, thereby to know them.	
	Disenfed men		An Angel to trouble the water at a certain season.	
	Moses		A rod to do Miracles: Noah the Rain-bow.	
	Peter		A draught of Fishes: Rabab a Cord at her window.	
	The Shepherds		Christ laid in a Cratch, as the Angels told them.	
	Simon		By the Holy Ghost a Revelation given him.	
	The wise men		A Starre to conduct them to Christ at Berthehem.	
	Zaccharias		Dumbnesse for a time, to help his unbelieving.	

That he that beleaved in him should cast out devils in his Name: That as Ionah was in the belly of the Fish three dayes, so should he be in the earths bowels: That many should come in his name, saying, I am Christ, &c. That before his second coming they should hear of wars: That he would destroy the Temple and raise it again: That he was for the rising and falling of many: And received the Signe of Circumcision himself as the seal of the Righteousnesse of Faith which was in him.

The Apostles confirmed their works with signes and wonders.  
Great are the Signes of the Lord, and mightie are his wonders.

Reade Gen. 21. 17. Chap. 31. 51. Chap. 17. 12. Exod. 3. 2. Numb. 16. 38. Deut. 6. 8. Chap. 18. 22. 10. 3. 10. 1 Sam. 2. 34. Chap. 10. 2. Chap. 17. 12. 2 Sam. 5. 24. 1/ai. 20. 3. Chap. 66. 19. 1er. 19. 1. 10. Chap. 24. 1. Chap. 43. 10. Chap. 44. 22. Chap. 51. 63. Ezek. 4. 12. Chap. 12. 4. Chap. 20. 12. Chap. 24. 16. 1 King. 13. 3. 2 King. 13. 18. Chap. 19. 19. Amos 8. 3. Matth. 26. 48. Numb. 15. 39. Chap. 16. 38. Chap. 17. 10. 2 King. 13. 18. 1 Cor. 14. 22. Psal. 104. 19. Iohn 1. 50. Chap. 4. 7. Chap. 24. 17. 10. 13. 19. Chap. 14. 29. Chap. 16. 4. 10. 3. 10. Matth. 14. 28. Chap. 16. 4. 1er. 32. 14. 20. 21. Cha. 51. 63. Ezek. 12. 18. 15. Chap. 24. 17. Ezek. 7. 23. Psal. 109. 16.

Ioh. 10.  
27.

Ioh. 2. 19.  
13. 19.  
Luk. 2. 34.



## { Titles of Honour } given unto { the Israelites. }

{ The Israelites were called }	Gods	Children of <i>Abraham</i> ,	<i>2 Chro. 11.</i>	{ The Israelites were called }	{ A people set at libertie,	1 <i>Pet. 2. 9.</i>
		Children of <i>Israel</i> ,	<i>1 Chro. 16.</i>			<i>Gen. 10. 21.</i>
		Childre of the Prophets,	<i>Abd. 3. 25.</i>			<i>Gen. 3. 28.</i>
		Children of <i>Zion</i> ,	<i>Isai. 2. 23.</i>			<i>2 Cor. 11. 24.</i>
		A chosen Generation,	<i>1 Pet. 2. 9.</i>			<i>Ezek. 36. 18.</i>
		The Congregation of <i>Jacob</i> ,	<i>Deut. 33. 4.</i>			<i>Exod. 19. 6.</i>
		Anointed,	<i>Pf. 105. 15.</i>			<i>Ier. 31. 33.</i>
		Beloved,	<i>Ier. 11. 5.</i>			<i>Exod. 19. 6.</i>
		Chiefe treasure,	<i>Pf. 135. 4.</i>			<i>Deut. 32. 4.</i>
		Chosen,	<i>Isai. 45. 4.</i>			<i>Idem.</i>
{ The Israelites were called }	People,	Elect,	<i>Exo. 4. 22.</i>	{ The Israelites were called }	{ The Lord,	1 <i>Pet. 2. 9.</i>
		Deare Sonnes,	<i>Idem.</i>			<i>Gen. 10. 21.</i>
		First-borne,	<i>Ier. 2. 3.</i>			<i>Gen. 3. 28.</i>
		First-fruits,	<i>Isai. 41. 8.</i>			<i>2 Cor. 11. 24.</i>
		Friends,	<i>Num. 12. 7.</i>			<i>Ezek. 36. 18.</i>
		House,	<i>Isa. 19. 25.</i>			<i>Exod. 19. 6.</i>
		Inheritance,	<i>Ier. 31. 33.</i>			<i>Ier. 31. 33.</i>
		Pleasant Childe,	<i>Isai. 41. 8.</i>			<i>Exod. 19. 6.</i>
		Servants,	<i>Isai. 5. 7.</i>			<i>Deut. 32. 4.</i>
		Vineyard,	<i>Isai. 43. 10.</i>			<i>Idem.</i>
{ The Israelites were called }	{ People,	Witnesses,	<i>Exod. 6. 7.</i>	{ The Israelites were called }	{ The Lord,	1 <i>Pet. 2. 9.</i>
		People,	<i>Deut. 7. 6.</i>			<i>Gen. 10. 21.</i>
		Antient,	<i>Idem.</i>			<i>Gen. 3. 28.</i>
		Holy,	<i>Deut. 14. 2.</i>			<i>2 Cor. 11. 24.</i>
		Pretious,	<i>Isai. 43. 4.</i>			<i>Ezek. 36. 18.</i>
		Honourable,				<i>Exod. 19. 6.</i>
						<i>Ier. 31. 33.</i>
						<i>Exod. 19. 6.</i>
						<i>Deut. 32. 4.</i>
						<i>Idem.</i>
{ The Israelites were called }	{ People,			{ The Israelites were called }	{ The Lord,	1 <i>Pet. 2. 9.</i>
						<i>Gen. 10. 21.</i>
						<i>Gen. 3. 28.</i>
						<i>2 Cor. 11. 24.</i>
						<i>Ezek. 36. 18.</i>
						<i>Exod. 19. 6.</i>
						<i>Ier. 31. 33.</i>
						<i>Exod. 19. 6.</i>
						<i>Deut. 32. 4.</i>
						<i>Idem.</i>
{ The Israelites were called }	{ People,			{ The Israelites were called }	{ The Lord,	1 <i>Pet. 2. 9.</i>
						<i>Gen. 10. 21.</i>
						<i>Gen. 3. 28.</i>
						<i>2 Cor. 11. 24.</i>
						<i>Ezek. 36. 18.</i>
						<i>Exod. 19. 6.</i>
						<i>Ier. 31. 33.</i>
						<i>Exod. 19. 6.</i>
						<i>Deut. 32. 4.</i>
						<i>Idem.</i>

These are they whom the Lord chose to be a pretious people unto himselfe above all the people that were on the face of the earth, and that because he loved them, as also for the oath made to *Abraham*, and the Forefathers of them.

To these people appertained the Adoption, and the Glorie, and the Covenants, and the giving of the Law, and the Service of God, and the Promises.

From these people are the Fathers: and from them as concerning the flesh, *Christ came, who is ever all, God blessed for ever, Amen.*

## { Comforts for Repentant sinners : }

## { Drawne from Gods mercie to sinners. }

{ Art thou guilty of }	{ So were }	An accusing Conscience for sinne:	<i>Adam and Eve, Gen. 3. 8. David, 2 Sam. 12. 13. Cha. 24.</i>	{ So were }	{ Blasphemie:	1 <i>Tim. 1. 13.</i>
		Buggerie:	<i>Judab, Gen. 38. 23. Iob, Chap. 13. 26. Ionab, Ch. 1. 12.</i>			<i>2 Sam. 11.</i>
		Drunkennesse:	<i>The Patriarchs, Gen. 42. 21. and the Jewes, Abd. 3. 27.</i>			<i>Numb. 20. 14.</i>
		Disobedience:	<i>Some of the Corinthians: and were cleansed, 1 Cor. 6. 6.</i>			<i>1 Kin. 13.</i>
			<i>Lot, Gen. 19. Noab, Gen. 9. Uriab and David,</i>			<i>1 King. 11.</i>
			<i>Adam and Eve, Gen. 3. 17. Moses and Aaron,</i>			<i>Exod. 16. 10.</i>
			<i>Ionab, Chap. 1. and the Prophet seduced,</i>			<i>2 Sam. 15. Gal. 2. 3.</i>
			<i>Paul, Tit. 3. 3. Samson, Judg. 16. 18. Salomon,</i>			<i>Gen. 34. Chap. 39.</i>
			<i>The children of Israel very often,</i>			<i>Gen. 12. 31.</i>
			<i>David, 2 Sam. 11. 25. Hufai, Peter and Barnabas,</i>			<i>1 Sam. 23.</i>
{ Art thou guilty of }	{ So were }	Disimulation:	<i>The Apostles, Matth. 20. Rachel, and the Patriarchs,</i>		{ Blasphemie:	1 <i>Tim. 1. 13.</i>
		Disdainfulness:	<i>Adam and Eve, Gen. 3. Abraham and Sarab,</i>			<i>2 Sam. 11.</i>
		Distrust and Infidelitie:	<i>Aaron and Moses, Numb. 10. with king David,</i>			<i>Numb. 20. 14.</i>
			<i>Isaac, Gen. 26. Ioshua, Chap. 7. 7. Jacob,</i>			<i>1 Kin. 13.</i>
			<i>Thomas, Joh. 20. and Zacharias the Priest,</i>			<i>1 King. 11.</i>
			<i>Together with the Patriarchs and Israelites,</i>			<i>Exod. 16. 10.</i>
			<i>Some of the Corinthians and Israelites,</i>			<i>2 Sam. 15. Gal. 2. 3.</i>
			<i>Some of the Apostles concerning Christs miracles,</i>			<i>Gen. 34. Chap. 39.</i>
			<i>Abraham, Josh. 24. 2. Aaron, and the Israelites,</i>			<i>Gen. 12. 31.</i>
			<i>Salomon, 1 King. 11. Rachel and Manasse,</i>			<i>1 Sam. 23.</i>
{ Art thou guilty of }	{ So were }		<i>Jacob's household, Joseph and Moses who lived in</i>		{ Blasphemie:	1 <i>Tim. 1. 13.</i>
			<i>Egypt with Pharaoh and idolaters,</i>			<i>2 Sam. 11.</i>
			<i>Lot, Gen. 19. Judab, and the incestuous man,</i>			<i>Numb. 20. 14.</i>
						<i>1 Kin. 13.</i>
						<i>1 King. 11.</i>
						<i>Exod. 16. 10.</i>
						<i>2 Sam. 15. Gal. 2. 3.</i>
						<i>Gen. 34. Chap. 39.</i>
						<i>Gen. 12. 31.</i>
						<i>1 Sam. 23.</i>

Art



{ Art thou guiltie of }	Anger and Impatiencie :	{ So were }	<i>Barnabas and Paul, Act. 15. 39. David, 1 Sam. 25. Elias, 1 King. 19. Ioseph, Gen. 48. Ionah, Chap. 4. Ieremiab, Chap. 10. 17. Ioshua, Chap. 7. Iob, Ch. 6. 9. Iames and Iohn, Luk. 9. 54. Moses and Patriarchs.</i>	{ Justifying thy self: so was Iob, Chap. 33. 9. 1 Sam. 17. Gen. 42. 9. Gen. 27. Numb. 12. Numb. 12. Dan. 4. Matib. 20. Luk. 13. Gen. 44. Gen. 44. 2. Gen. 38. Gen. 37. 18. Gen. 34. Matib. 17. Col. 3. 5. Gen. 19. Gen. 9. 21. Iob. 8. Luk. 7. 1 King. 11. Job 35. 19. Ps. 78. 40. Hos. 17. 7. Iob 34. 37. Prov. 24. 16. Matib. 12. 31. 2 Sam. 12. Iob 33. 9. Hos. 13. 3. Philom. 12. 2 Sam. 16. 1 Tim. 1. 13. Iob. 20. Phil. 130. 4. Iob. 38. 17. Or 43. 14. Or 55. 7. Matib. 9. 13.
	Lying :		<i>Abraham and Sarah, Gen. 12. David, Ieremiab, Chap. 38. 24. Ioseph and Iacob, David, Manasseb, Paul, Levi and Simeon, The Israelites, Exod. 16. Aaron and Miriam, Adam and Eve, Gen. 3. Aaron and Miriam, David, 1 Sam. 24. Hezekiab, 2 Kin. 20. Nebucadnez. The Apostles, and Zebedeus sonnes, Luk. 9. 46. The Corinthians, 1 Cor. of riotousnesse the prodigall, Adam of God, Gen. 3. 12. Ioseph of his brethren, David, 2 Sam. 11. 25. Iacob, Gen. 27. 15. Ioseph, Iael, Judg. 4. 17. Rachel, Gen. 31. 34. Thamar, Levi, Simeon, Gen. 34. and their brethren, Iacob and Rachel, Gen. 27. Levi and Simeon, The thiefe crucified, and Levi's brethren, The Romanes, Rom. 5. 19. The Colossians, Adam and Eve, Gen. 3. 7. David, 2 Sam. 11. Lot, The Israelites, Exod. 32. Salomon, 1 Kin. 11. Noab, Iacob, Ioseph and Hezekiab.</i>	
	Murther : Murmuring : Pride :		<i>Abraham, Gen. 22. 24. and the adulterous woman, David, 2 Sam. 11. Iacob, Gen. 30. Magdalene, Samson, Judg. 16. and king Salomon, Abraham, David, Iacob, Ioseph, Israelites, Manasseb, Peter, Rahab, Lot, Magdalene, Salomon, Samson, and other godly men.</i>	
	Rayling : Slandering : Subtiltie :		<i>All the Godly mentioned in the book of God.</i>	
	Theft :			
	Uncleanesse : Unthankfulnesse :			
	Whoredome :			
	One sin often :			
	Many finnes :			
{ Hast thou }	Covered thy finnes :	So did { <i>David, Iob,</i> }	till { <i>Nathan reproved</i> } him. { <i>God spake to</i> }	
	Complained against God, afflicting thee ?	So did <i>Moses, Iob, Ieremie,</i>		
	Fled from God calling thee ?	So did <i>Ionah, Adam and Eve,</i>		
	Dealt unjustly ?	So did <i>David</i> in giving <i>Mephibeshebs</i> land to <i>Ziba,</i>		
	Persecuted the members of Christ ignorantly ? So did <i>Paul,</i>			
	Denied Christ through frailtie ? So did <i>Peter.</i>			
	Been, and art thou in being full of iniquitie ? So was <i>Mary Magdalene,</i> and yet she was chosen to be the first witnesse of Christs Resurrection.			
	<i>Christ came not to call the righteous, but sinners to repentance.</i>			
	Reade <i>Psal. 130. 3, 4. &amp; 145. 8, 9.</i>			

{ Gods Mercie } and { Justice } met together. }

{ Mercie spared }	Adam	Promising Christ.	{ Justice punished }	Adam	By turning him out of Paradise,	{ Mercie }
	Amorites	Till their fulnesse of sin.		Amorites	With final destruction,	
	Baah proph.	In their idolatry.		Baah proph.	By Elias and Iebu,	
	Caleb and Ioshua	So that they entered into the land of Canaan.		All the Israelites	In the wilderness that came out from the Egyptians.	
	1 Captain	Sent to take Elias.		2 captains	With their fifties.	
	Shadrach	From the fire and flame.		The men	With fire that bound them,	
	David	In his adulterie.		The child	Born illegitimately.	
	Daniel	In the Lions Den.		The men	That plotted against him.	
	Dives	Here on earth living.		Dives	In hell fire dying.	
	Egyptians	Four hundred yeares oppressing the Israelites		Egyptians	With severall plagues for their cruelties.	
{ Mercie spared }	The first	born of all Israel.	{ Justice punished }	The first	born of Egypt by an Angel.	{ Mercie }
	The godly	By Iebu's counsell.		The wicked	By Iebu's directions.	
	The Israelites	About the tents of Abiram.		Abiram	By th'earth swallowing him	
	Ionah	In flying to Tarshish.		Ionah	In the belly of a Sea-fish.	
	Cain	By admonishing him.		Cain	with a curse for murdering.	
	The Kenites	For their love to Israel.		Amalekites	That lived among them.	
	Lots wife	From Sodom's destruction,		Lots wife	for looking back to Sodom.	

{ Mercie }

} Mercy spared {	<i>Mordecai</i>	From <i>Hamans</i> decree.	} Justice punished {	<i>Haman</i>	By his own tree.	<i>Esth. 7.</i>
	<i>Mephibosheth</i>	By <i>Dauids</i> favour.		His brethren	For the sins of their father.	<i>2 Sam. 21.</i>
	<i>Nebuchadnezzar</i>	One year to repent.		<i>Nebuchadnezzar</i>	Waxing more insolent.	<i>Dan. 4.</i>
	th'old world	120. years space.		th'old world	By a flood at the last.	<i>Gen. 7.</i>
	the Prodigal	In his prodigality.		the Prodigal	With great penurie.	<i>Luke 15.</i>
	the Patriarks	Sinning against their brother.		the Patriarks	With conscience accusing.	<i>Gen. 42.</i>
	<i>Pharaohs</i>	Butler deluding him.		<i>Pharaohs</i>	Baker by hanging him.	<i>Gen. 40.</i>
	<i>Rahab</i>	With her Houshold.		<i>Jericho</i>	Both young and old.	<i>Iosb. 6.</i>
	<i>Sadome</i>	A long time sinning.		<i>Sodome</i>	With fire from Heaven.	<i>Gen. 19.</i>
	<i>Salomon</i>	In his idolatrie.		<i>Salomon</i>	By raising an aduersarie.	<i>1 Ki. 11. 1 Sam. 18.</i>
<i>Saul</i>	Having slain the <i>Gibeonits</i>	<i>Saul</i>	And his by the Philistines.	<i>Chap. 31.</i>		
<i>Shimei</i>	A time after his cursing.	<i>Shimei</i>	With death by <i>Salomon</i> .	<i>1 King. 11.</i>		
<i>Abfalom</i> and	In their rebellion against	<i>Abfalom</i> and	With death; the one by	<i>2 Sam. 15.</i>		
<i>Adonijab</i>	their Father <i>David</i> .	<i>Adonijab</i>	<i>Salomon</i> , th' other by <i>Ioab</i> .	<i>1 Kin. 2.</i>		
His vineyard	3. yeares being barren.	The owners	For not fruits yeelding.	<i>Luk. 12. 7.</i>		

The Lord is he that doth Mercie, Equitie, and Righteousnesse upon the earth, and taketh pleasure in such things.

Mercie	{	Gave	{	Abram	{	A son in his old age called Isaac.	Gen. 21.
Justice	{	Commanded	{		{	That his said son should be sacrificed.	Chap. 12.
Mercie	{	Willed	{		{	To depart out of	
Justice	{	Punished	{	Lo's sonnes in law	{	For not departing out of	the Citie Sodome.
Mercie	{	Gave	{		{	The sight of all the land of	Canaan.
Justice	{	Permitted not	{	Moses	{	For his unbeliefe to enter into	
Mercie	{	Willed	{	the Egyptians	{	To returne with their beasts from	the fields.
Justice	{	Punished	{		{	That remained with their beasts in	
Mercie	{	Gave	{	the Ninevites	{	Fortie dayes to repent	
Justice	{	Threatned	{		{	With destruction not repenting	of their finnes.
Mercie	{	Promised	{	Zacharias	{	That his wife should beare him a Sonne.	
Justice	{	Punished	{		{	For not beleiving, so that he was dumb.	
Mercie	{	Willed	{	the Israelites	{	To offer peace to every Citie at the first.	
Justice	{	Commanded	{		{	To destroy those Cities refusing it at the last.	
Mercie	{	Willed	{	A Mark	{	To be set on those that mourned for their sinne.	
Justice	{	Caused	{	All such	{	As had not the Mark to be slain.	
Mercie	{	preacheth	{	The yeare	{	Acceptable of God to mourners comfort.	
Justice	{		{	The day	{	Of Gods vengeance that mourneth not.	
Mercie	{	sent forth his	{	servants,	{	To call them that were bidden	to the wedding.
Justice	{		{	souldiers,	{	To destroy them that came not	
Mercie	{	Saved	{		{	One thief	Of the two crucified with Christ.
Justice	{	Condemned	{		{		
Mercie	{	will	{	Take	{	One in the	Bed: Field and Mill at the latter day.
Justice	{		{	Leave	{		
Mercie	{	will say,	{	Come	{	ye Blessed,	At the last in the Judgement day.
Justice	{		{	Depart	{	ye cursed.	
						By Mercie and Truth purgeth iniquitie.	
						Sheweth Mercie to thousand, not making the wicked innocent.	
						His judgements are true and righteous altogether.	
						Loveth Righteousnesse and Judgement: He is mercifull and just.	
						Righteousnesse	
						and	
						Peace	
						have met together,	
						have kissed each other.	
						Unsearchable are the judgements of God, his wayes past finding out.	
						Wherefoever the Justice of God appeareth, there also he sheweth his Mercie; in that while he punisheth the Disobedience of one, he sheweth Mercie alwayes to the other.	
						Reade Eccles. 5. 6. Chap. 16. 11. Prov. 3. 3. Chap. 16. 6. Chap. 31. 21.	

## § A Catalogue

{ A Catalogue of Gods blessings prepared for all Godly Persons. }

The Lord hath prepared for the Godly

Abundance	Of all things, and of Grace by Christ, with all things that shall befall them, in the end to turn to the best.	<i>Deut. 28.</i> <i>Rom. 5. 7. Cha. 8. 28.</i> <i>Psal. 91. 11. Ps. 134. 7.</i> <i>Isai. 40. 10.</i> <i>Mal. 3. 16.</i> <i>Gen. 12. 3.</i>
Angels	To keep them, and to camp round about them.	
An Arme	To rule for them: A book of remembrance to write them in.	
Blessings	For them that bless them, curses for them that curse them; Blessings in the citie, in the field, in the fruit of their bodie and cattell; for their kine, flocks of sheep, basket and store, as well from the Heavens above as from the depths beneath, both in their going out and coming in, and for all that shall be taken in hand by them.	<i>Deut. 7. 13.</i> <i>Deut. 28. 3.</i> <i>Gen. 49. 25.</i> <i>Prov. 10. 6.</i> <i>Chap. 3. 33.</i> <i>Psal. 112. 2.</i> <i>Psal. 109. 28.</i> <i>Job 35. 11.</i> <i>Isai. 51. 3.</i> <i>Deut. 12. 1.</i> <i>Psal. 4. 3.</i> <i>Lev. 26. 6.</i> <i>Job 29. 6.</i> <i>Psal. 37. 3.</i> <i>Psal. 56. 8.</i>
Blessings	For their Head and Habitation, and for their generations, as also to poure on them, when the wicked and ungodly curse and speake evill of them, with blessed ends for all the posteritie of them.	
Beautie	For Athes: and oile of joy for Mourning.	
Bookes	Of life to register, and write their names in.	
Bread	In plentifulnesse, and Butter of kine to give them.	
Boldnesse	And Confidence: so that nothing shall feare them.	
Bottles	To put their teares in, and a register to write them.	
Buildings	Made of pretious stones: (to wit) Carbuncles and Saphires, for the foundation: Emeraulds, Jasper, and Berill for the windowes, with shining pleasant stones for the gates and borders; (that is to say) God will turn their deeps of Sorrows into Seas of Comfort, their bitter teares into spiritual triumphs, their former horrors into heavenly joyes.	<i>Isai. 54. 11.</i>
Children	To set round about their tables, with childrens children.	<i>Psal. 128.</i> <i>1 Cor. 1. 30.</i> <i>Rom. 8. 32.</i> <i>Deut. 32. 8.</i> <i>Zeph. 9. 17.</i> <i>2 Cor. 4. Pr. 28. 1.</i> <i>Psal. 140. 7.</i> <i>Prov. 2. 10.</i> <i>Jer. 17. 6.</i> <i>2 Tim. 4. 8. Ge. 27. 28</i> <i>Luk. 2. 26.</i>
Christ	Who was made unto them Righteousnesse, Wisdome, Sanctification and Redemption, with Life everlasting.	
Circumcision	For their hearts: and corn and wine to cheare them.	
Comfort	In tribulation, and Conscience bold as a Lion.	
Coverings	In battell: and heat for their heads and in storms.	
Counsell	To guide them: Cups of Consolation to drink for them.	
Crownes	Of Righteousnesse in Heaven: with the dew of Heaven.	
Departing	In peace for their Soules with blessed Simeon.	
Deliverance	To free them from men speaking proud words, from wicked men, from strange women, from the snare of the hunter, and noisome pestilence, from waters, floods, flames, and from all troubles: so that nothing shall be able to harme them.	<i>Psal. 91. 3.</i> <i>Isai. 43. 2.</i>
Drinckes	Of pleasure: dwellings in safetie, and eatings in plentie.	<i>Psal. 35. 8.</i> <i>1 Pet. 2. 26.</i> <i>Exod. 19. 4.</i> <i>Psal. 25. 13.</i> <i>Psal. 8. 6. &amp; 112. 8.</i> <i>Numb. 6. 25.</i> <i>Exod. 25. 27.</i> <i>Act. 13. 9. 1 Pet. 1. 9.</i> <i>Exo. 11. 3. Ps. 5. 12.</i> <i>Psal. 35. 8. &amp; 115. 14.</i> <i>Isai. 25. 6.</i> <i>1 Job. 3. 3.</i> <i>Isai. 25. 10.</i> <i>Lev. 26. 8.</i> <i>Deut. 11. 25.</i>
Eagles	Wings to carrie them: The earth to possesse for them.	
Enlargings	For their steps: and establishments for their hearts.	
His Face	To shine upon them: his feare to goe before them.	
Faith	To purifie their hearts: and in Christ to save them.	
Favour	In the eyes of all men: and favour to compasse them.	
Fatnesse	Of his House: and his grace to satisfie them.	
Feasts	And fellowship with himselfe, and Christ his Son.	
Feare	To cast on their enemies, so that one of them shall chase a thousand, and an hundred ten thousand, so that none shall stand before them.	<i>Act. 14. 17.</i> <i>Psal. 128. 4.</i> <i>Exod. 25. 26. 1 Pet. 5. 11.</i> <i>Psal. 145. 19. Job 5. 25.</i>
Food	Of Gladnesse, fruitfull seasons, with other fruitfulness.	
Fulnesse	Of dayes of joy, and for the drought of their soules: with hearts desire, and of all other good things.	
Garments	Of white raiments to clothe them: Bidgers-skins to shooe them, girdles of fine linnen, and silk to cover them, ornaments to deck them, bracelets for their hands, chaines for their necks, eare-rings for their eares, and a most beautifull Crown for their heads.	<i>Ezek. 16. 10. 11.</i>
Garments	Of Salvation and of Gladnesse to cover them.	<i>Isai. 61. 10.</i> <i>1 Pet. 3. 29.</i> <i>Rev. 3. 18. 1 Pet. 5. 17.</i> <i>1 Pet. 5. 19. Psal. 25. 5.</i> <i>Math. 11. 5.</i> <i>Psal. 103. 5.</i> <i>Psal. 25. 9.</i>
Gold	In stead of dust and brasse, silver for iron.	
Good report	In Name and Goodnesse in their life to follow them.	
The Gospel	Of peace to preach to them, & good tidings to satisfie them.	
Guidings	In executing of Justice, to direct them.	

{ The Lord hath prepared for the Godly }

Himselfe	To be enemy to their enemies, to conduct them through the waters, to be with them till old age and gray haire, to walk amongst them, with his holy Spirit to comfort them.	Exod. 23. 12. 1/ai. 43. 2. & 45. 4. Lev. 26. 18. Eph. 4. 30.
Health Hearts	Growing speedily: Healings for their hearts broken. Of flesh for stony hearts, cleane hearts, sound hearts, with hearts desire to give them: and new spirits to renew in them.	Deut. 30. 6. Psal. 143. 7. Jer. 24. 7. Psal. 51. 10. Ezek. 36. 26. 1/ai. 42. 16.
Hearing	For the deafe: sight for the blinde, leapings for the lame, and tongues for such as be dumb amongst them.	Chap. 33. 5. 6. 1/ai. 49. 3.
Hidings	Under his hand, in his Quiver, in his Pavilion, in his Tabernacle, in trouble and tribulation.	Psal. 27. 5.
Honey Honour Joy	Out of the Rock to eat, and hope to rest in. And Inheritances that never shall have ending. To fill their lips and heart: joy in stead of mourning, and joy in Christ without ending.	Psal. 81. 10. 17. 16. 19. Psal. 71. 21. & 37. 18. Job 8. 21. Psal. 47.
The Issue Kindnesse Lands The labour Lawes Knowledge	Of every temptation that shall befall them. And mercie to compasse, and to follow them. And Inheritances of safetie to dwell in. Of their own hands to give food unto them. Of his to write in their hearts, and inward parts. Out of his own secrets, and of the secrets of his kingdome to reveale unto them.	Psal. 30. 11. Job 34. 11. Chap. 16. 22. 1 Cor. 10. 13. Psal. 32. 10. Psal. 35. 6. Lev. 25. 18. Psal. 51. 13. Psal. 138.
The Lambs	Supper: and Love, with loving kindnesse to crown them.	Jer. 31. 13.
Light	Out of darknesse, and obscure places to give them. Of his Countenance to lift up upon them.	Luke 8. 10. Rev. 19. 9. Psal. 104. 4. Rom. 5. 5. Psal. 112. 4.
Laughter Long life Mercie	For their mouth, and joy for their tongue. Therewith to satisfie them: and marks to know them. To follow them, with compassion to crown them, to compasse them, and for everlasting.	1/ai. 58. 8. Psal. 97. 11. Psal. 116. 3. Psal. 91. 16. Ezek. 9. 4. 1/ai. 40. 3. 4.
Mightinesse Mirth Mouthes Names	On earth for their seed, memoriall for their names, For their hearts: and mountains to bring peace. Yea, such as none shall be able to gainesay them. Of Greatnesse to give them: as also hath their names graven on his hands, written in Heaven, and in the book of life remaining.	Psal. 112. 2. 1/ai. 48. 19. Ad. 14. 17. Psal. 62. 3. Luk. 22. 15.
One Heart Orderings Oile	To give them: and old store in plentie for them. For their steps: with paths of Righteousnesse to walk in. Out of the Rock, oile to make them a joyfull countenance, oile of joy for mourning, and oile to anoint them.	1 Chr. 17. 8. 2 Sam. 7. 9. 1/ai. 49. 16. Luk. 10. 30. Rev. 3. 3.
Peace	In their land: peace passing understanding: peace with the beasts of the field, and in their Tabernacles, peace from Christ externall and internall, so long as the Sun and Moon endureth: peace for their bodies, and ends with peace in the Holy Ghost.	Jer. 32. 39. Lev. 26. 11. Psal. 37. 37. Psal. 23. 5. Deut. 33. 13. Psal. 104. 15. Psal. 61. 3. Psal. 23. 5. Lev. 26. 6.
People	That shall serve them, and bow to them.	Job 5. 23. Job 14. 27. Psal. 52. 7. Psal. 147. 14. Psal. 37. 37. Rom. 14. 7.
Pastours Partaker-ship Places Plentie Plentifulnesse Perfection Power Preservation Preaching The Priests The Prayers	To feed them with Knowledge and Understanding. Of the Divine Nature, that is, Salvation. Of wealth to dwell in: and places above other men. To lend, so that they shall not borrow of any. For the labour of their hands: and fruit of body. For their wayes, and pleasures continually. For such as faint, and strength for the weak. In all dangers, times, and seasons, to protect them. Of his word, as the only ordinary meanes to save them. Lips, as a meanes to preserve knowledge among them. Each of other to help them: and Christ himselfe now in heaven to make Intercession for them.	Gen. 28. 15. Jer. 31. 5. 2 Pet. 1. 4. Job 14. 26. Psal. 66. 12. Job 22. 25. Psal. 27. 19. Deut. 30. 9. Psal. 18. 32. Psal. 16. 11. 1/ai. 40. 29. Psal. 121. 8. 1 Cor. 1. 21. Mal. 2. 7. Jam. 5. 15. Prov. 15. 8. Heb. 7. 25.
Prosperous Prosperitie Rain Rest Righteousnesse Rivers Repentance Rejoycing	Successes for all that shall be taken in hand by them. For all their affaires, and Protection in all seasons. In due season, and raine of Righteousnesse to give them. For the land about them, and rest in heaven for them. And Salvation to clothe the Priests among them. In tops of Hills, and Fountains in vallies. Unto life, and Redemption through Christ Jesus. For their lips: rewards according to their Righteousnesse.	Psal. 11. 3. Job 11. 7. Psal. 111. 8. Lev. 26. 4. Isa. 2. 2. Isa. 31. 4. 4. 5. 16. Psal. 32. 9. 1/ai. 41. 18. Isa. 11. 18. Eph. 1. 7. Job 8. 21. Psal. 18. 30.

The



Ezek. 36.  
26.  
Psal. 51.  
10.

{ The Lord hath prepared for the Godly }

Riches	To garnish them: Rods and Staves to comfort them.
Salvation	To beautifie them: Sanctification for the bodies of them.
Safetie	To dwell in: and Securitie at all times for them.
Seed	As the Sands in number for their generation
Shadow	Of his own hand: and sleepe without feare to keep them.
Songs	Of praise, and of deliverance to compasse them.
His Spirit	To dwell in them, to powre on them, and in prayer to help them with the Spirit of Grace and Supplication.
The Spirit	Of truth to lead them, of Adoption, of Power, of Love, of a sound minde, and of Salvation.
Stabilitie	For their times: and stablenesse for their hearts.
Tables	In the midst of their enemies, treasures in darknesse.
Truth	To be a shield and buckler to defend them.
The Voice	Of the Bridegroom, and Bride, joy and gladnesse.
The Vine	To sit under; and Wine to comfort them.
Wings	Of his own at all times to shadow them.
Walking	Without wearinesse; and wipings for their teares.
Women	That are godly for wives to give unto them.
Wisdom	For their mouth, for their hearts, for the stablishment of their times; yea, such as that none shall be able to resist them.
Words	Of his to put into their mouthes; and his word to be a Lanthorne unto their feet, and a light to their pathes, to walk in, as also to lead them when they walke, watch for them when they sleepe, and talke with them when they wake.
Spirituell Armour	To withstand all temptation; (to wit) the girdle of Veritie for their loynes, the breast-plate of righteousness, the preparation of the Gospel of peace, the Helmet of Salvation, and the sword of the Spirit, which is the Word of God.
The fruits of the Spirit	Faith, Gentlenesse, Goodnesse, Love unfained, Meeknesse, Temperance, Patience, Long-suffering, Righteousnesse, Godlinesse, and such, &c.
Heaven	And in the world to come Heaven. Where there shall be such joy as the eye hath not seen, the eare hath not heard, neither can enter into mans heart: Which the Lord grant us.

Psal. 112.3.  
Psal. 134.  
Psal. 149.4.  
Lev. 26.5.  
Lev. 26.6.  
Job 5.5.  
Job 5.8.  
Lev. 26.6.  
Psal. 137.  
Rom. 8.9.  
1 Jai. 4.9.  
Zech. 12.10.  
Rom. 8.15.  
2 Tim. 1.7.  
1 Jai. 5.9.  
Psal. 33.6.  
Psal. 132.9.  
Psal. 134.  
1 Jai. 4.3.  
Psal. 134.  
Jer. 33.11.  
Micah 4.4.  
Psal. 104.15.  
Psal. 134.  
1 Jai. 4.3.  
1 Jai. 25.8.  
Ecclus. 26.  
Psal. 33.3.  
1 Jai. 12. 1 Jai. 36.  
Luk. 2.15.

1 Jai. 5.16.  
Psal. 119.105.  
Prov. 6.23.  
Ephe. 6.15.  
Gal. 5.22.  
Ephe. 5.9.  
1 Tim. 6.11.  
1 Pet. 1.4.

The Lord hath laid up great goodnesse for them that feare him, and delighteth to doe them good: He will give Grace and Glorie, and no good thing will he with-hold from them that walk uprightly.

Let them then rejoyce whose Names are written in Heaven.

Reade Jer. 32.41. Psal. 68.19. Psal. 71.15.

Blessed be the Lord, who daily loadeth us with benefitis, even the God of our Salvation.

Psal. 138.4.  
Psal. 139.  
Jer. 3.41.  
Psal. 118.37.23.  
Luk. 10.22.  
Psal. 68.19.  
Ephe. 1.3.

{ The Lord hath prepared for the Godly }

Multiplying and Increase	{ for their }	Cattell,	Deut. 28.	Mirtle-trees, and Firre-trees in stead of Briers and Thornes.
		Land,	Lev. 25.19	
Strength Waters Prosperitie Peace	{ for their }	Trees,	Chap. 26.4.	Graines } of Wheat. Floure } Floore-fuls }
		Seeds,	Gen. 26.12	
		Vines,	Joel 2.22.	
		Fig-trees,	Zech. 8.12	
		Ground,	2 Cor. 9.10	
			Psal. 144.14	Fat-fuls } of Wine.
		Oxen,	1 Jai. 4.3.	Threshing and Vintage } untill } of Vintage and sowing time
		Grounds,	1 Jai. 4.3.	
		Habitations,	1 Jai. 4.3.	
		Borders,	1 Jai. 32.8.	

1 Jai. 5.5.13.  
Micah 4.  
Deut. 32.14.  
Psal. 147.14.  
Joel 2.24.  
Lev. 26.5.  
Amos 9.13.

The Lord visiteth the earth, and watereth it; he greatly enricheth it with the river of God, which is full of water.

He prepareth corn, when he hath so provided for it.

Ezek. 36. The Blessing of the Lord it maketh rich, and he addeth no sorrow with it.

30. He blesteth, and it shall be blessed for ever.

Psal. 144.12. Psal. 68.19. Psal. 85.12.

Psal. 65.9.  
Prov. 10.22.  
1 Chron. 17.27.

## { A Description of a Blessed Man. }

**B**lessednesse consisteth not in man himselfe, nor in any other created thing, but only in God the Creatour, who alone being infinite, is only truly blessed, being not only the cause of blessed felicitie, but also Blessednesse it selfe. Again, Blessednesse is to be free from all evil, and to abound with all good things. And is the Alpha and Omega of man, the beginning of Nature, and the end of Grace.

There are five kinde of Blessings:

There is a Blessing of	1. Procreation:	The gift of Children spoken of by David: <i>Thou shalt see thy childrens children.</i>	<i>Psal. 128. 3.</i>
	2. Protection:	That was likewise spoken of by David, saying, <i>Thou wilt compasse him as with a shield.</i>	<i>Psal. 5. 12.</i>
	3. Prosperitie:	<i>Obed-Edoms</i> so long as the Arke of the Lord remained with him.	<i>1 Chron. 13. 14.</i>
	4. Plentie:	That which David spake of, saying, <i>Thou crowdest the yeare with thy goodnesse.</i>	<i>Psal. 65. 11.</i>
	5. Blessings:	Spoken of by Christ, and shall be spoken again, saying, <i>Come ye blessed of my Father,</i>	<i>Matth. 25. 34.</i>

Blesseth those that are the Children of Light.

Condemneth not himselfe in the things that he alloweth.

Callesh and inviteth the poore and maimed to his feasts.

Dwelleth in the Tabernacles of God, praising him in his House.

Dyeth in the Lord: and that eateth in the Kingdome of Heaven.

Doth Gods Commands: delighting in them to fulfill them.

Fearth alwayes, induring temptation, and finding wisdom.

Mercie on the Members of Christ, the God of *Iacob* for his help, his

Hath } sine forgiven, and that hath no guile, and hath his part in the first

Resurrection in the day of Judgement.

Hearth the Word of God, and that keepeth the same.

Hath not seen Christ bodily, and yet beleeveth in him.

Hungreth and thirsteth after Righteousnesse to be given.

Judgeth wisely of the poor: and that keepeth Judgement.

Keepeth, and that readeth the Myserie of the Revelation.

Lendeth his money freely, and that without usurie and gain.

Maketh the Lord his trust: not regarding the proud man.

The Lord chuseh, and that he shall find watching.

Obyeth the voice of the Lord, and that in every thing.

Pollureth not the Sabbath of the Lord; but sanctifieth the same.

Suffereth persecution for Righteousnesse sake: and that seeketh God.

Selleth his corn: and that putteth his trust in the Lord.

Stayeth on the Lord, and that by patiently abiding.

Walketh not in the counsell of the wicked men.

Watcheth and keepeth his Garments, not being naked.

Called to the Marriage of the Lamb, and to his Supper.

Is } Evil spoken of for the Name of Christ Jesus.

Poore in Spirit, that mourneth and is meeke.

Pure in Heart: and that is a Peace-maker.

Not offended in Christ: that is a doer as well as an hearer.

Walketh in the Law of the Lord his God.

Rejoyceth in adversitie,

Beareth crosses patiently,

Laments his finnes sorrowfully,

In } Minde } Thinketh }

Will } Covereth }

Bodie } Executeth }

Nothing contrarie to Gods Will.

Blessed is the man that is not condemned in his Conscience, and that is not fallen from his hope in the Lord.

God blessed } All Creatures, *Gen. 1. Adam, Ch. 2. Abraham, Ch. 12. Ishmael, Ch. 26. Isaac, Ch. 26. Iacob, Ch. 32. Ioseph, Chap. 45. The Israelites. Noah, Gen. 9. Laban, Chap. 30. Obed-Edoms, 1 Sam. 6. Egypt. Iob's last dayes, Iob 42. The seventh day, Exod. 20. Free-lenders; and man and wife,*

Christ,

*Gen. 12. 3. Num. 24. 9.*

*Rom. 14. 22.*

*Luke 4. 13.*

*Psal. 84. 4.*

*Revel. 14. 13.*

*Luke 14. 15.*

*Revel. 21. 14. Psal. 112. 1.*

*Jam. 1. 12. Psal. 112. 1.*

*Matth. 5. 7.*

*Psal. 37. 1. & 145. 5.*

*Rom. 4. 9.*

*Revel. 6. 6.*

*Luke 11. 28.*

*Psal. 112. 1.*

*Job. 10. 29.*

*Matth. 5. 6.*

*Psal. 4. 1. 1.*

*Psal. 50. 1.*

*Revel. 1. 12. 13.*

*Deut. 23. 20.*

*Psal. 40. 4.*

*Psal. 65. 4.*

*Luke 12. 43.*

*Deut. 28. 1.*

*Isa. 56. 2.*

*Matth. 5. 10.*

*Psal. 119. 5.*

*Prov. 11. 26.*

*Chap. 16. 20.*

*Isa. 30. 18. Revel. 13.*

*Psal. 1. 10. 19. 3.*

*Revel. 10. 6.*

*10. 15. 10. 22. 14.*

*Revel. 19. 9.*

*1 Pet. 4. 14.*

*Matth. 5.*

*Matth. 5.*

*Matth. 11. 6.*

*Psal. 119. 1.*

*2 Cor. 11. 30.*

*Iob 1.*

*Luke 22. 62.*

*1 Thes. 5. 3.*

*Psal. 32. 1. 2.*

*Eccles. 14. 2.*

*Deut. 27.*

*Gen. 39.*

*Deut. 23. 10.*

*Gen. 1. 28.*

# { Gods Justice } { Sinnes punished. }

83

Psal. 33.  
12. G  
34. 8.

Christ  
An Angel  
Melchizedek  
Iaac  
Iacob  
Iofhua  
Boaz & Elders  
King David  
Simeon

{ Blessed }

{ The Apostles, Luk. 24. 50. and little Children,  
Iacob, Gen. 32. Iael, Judg. 5. 24. and Mary,  
Abraham, Gen. 14. Noah, Shem and Iapheth,  
Iacob and Esau, Gen. 27. Moses and Aaron, the people,  
Pharao, Gen. 47. Ioseph and his Children,  
Caleb, Josh. 14. The Reubenites and Gadites,  
Ruth, Chap. 3. Eli Elkanah : Salomon the Congregation,  
Abigail, 1 Sam. 25. the people and his Household,  
Ioseph and Mary : and Elizabeth Mary,

All they which are of faith are blessed with faithfull Abraham.  
The blessing of the Lord maketh rich, and he addeth no sorrow to it.  
Blesse them that persecute you, blesse and curse not, (saith Christ.)  
Blessed is he that blesseth the Godly, Reade Deut. 24. Tob. 7. Iudeib 13.

Mark 10. 16.  
Luke 1. 28.  
Gen. 9.  
Exo. 39. Lev. 9.  
Gen. 47 & 49.  
Iosh. 22.  
1 Sa. 2. 1 Ki. 8.  
2 Sa. 6. 1 Chr. 10.  
Luk. 2. & 1.

Gal. 3. 9.  
Prov. 10. 22.  
Rom. 12. 14.  
Numb. 24. 9.

## { Gods Justice } { Mans sinne punished : } { As well of the Godly as of the wicked. }

Iustice in God is Gods constant will, whereby he recompenseth Men and Angels according to their works; punishing the impenitent according to their deserts, called the Justice of his wrath; and rewarding the Faithfull according to his Promises, called the Justice of his Grace, being truly and most perfectly Just; in that he is an upright Judge, whose will is the rule of all Justice.

Now the fearfull Examples of the Justice of God against sinne, do shew how grievous and fearfull it is to sinne against him: but especially his justice against Adam, how great was it? that for one disobedience of his, all mankind should be cast into so great miseries both of soul and bodie, that all men should be borne the children of wrath, and judged to eternall punishment (except they were delivered by Christ); yea, every Creature is made subject to vanitie, not of it owne accord, but by reason of the sinne of Adam.

Also how great was that justice of God, when he destroyed all the world with a flood, winding all in the same destruction, both small and great; yea, the very Sucklings (excepting those few of the Familie of Noah) whom he in his Mercie preserved alive in the Arke.

But of all other justice of God, the fearfull Example of his justice against sin was that, when as God to punish our sinnes delivered up to death his own only Son, and dearly beloved Son begotten of his owne substance very God: and in regard of his flesh, conceived by the Holy Ghost, that he should be afflicted, tormented and slain, to omit his infinite perplexities, and most bitter torment, so unmeasurably, that being brought, as it were, to Hell gates, cryed out, *My God, my God, why hast thou forsaken me?* For what was this else, but as if God being angry with himselfe for our sinnes, should turne the edge of his anger upon himselfe, and to have taken punishment on himselfe, to have left no one kinde of torment wherewith he had not afflicted himselfe: in one word, to have cast out the whole viall of his wrath and fury, which he had conceived by the sinnes of all men, which have been, are, or shall be, upon his own selfe? for the Apostle saith plainly, God suffered, and that he dyed, and that he redeemed the Church with his owne blood.

Seeing Christ suffered the eternall punishment for sin, why doth God punish the Godly that sin against him?

Christ suffered indeed the eternall punishment satisfactorie to Gods justice for sin, man only suffereth the temporall chastisement for sin.

{ The Angels which kept not their first place are reserved in everlasting chaines under darknesse unto judgement;

{ Baring the forbidden fruit, became naked in bodie, were thrust out of Paradise, the one to till the ground, the other to bring forth in sorrow.

{ Adam and Eve }  
Adam taking execrable things forbidden by the Lord, was with all his stoned to death, and all that he had burned,

{ Aaron not believing entred not into the land of Canaan,

{ Abah the son of Kelaiah, and Zedekiah the son of Maasiah prophesying lies in Gods Name were destroyed by Nebuchadnezzar the king of Babylon,

{ Abraham taking Hagar had a mocking Ishmael by her.

Ephes. 1. 11.  
Rom. 2. 5.  
2 Tim. 4. 8.  
Daut. 7. 10.  
Rom. 9. 15.  
Ezek. 16. 16.

Eph. 3. 3.

2 Pet. 2. 5.

Matth. 17. 46.

Mat. 10. 28.

Iude 6.

2 Pet. 2.

Gen. 3.

Iosh. 7.

Numb. 20.

Ier. 29. 21.

Gen. 16.

Object.

Ans.

{ For sinne }



	King <i>Abimelech</i> taking <i>Abrahams</i> wife unto him, his wife with all other the women were made barren.	<i>Gen. 20.</i>
	<i>Abalom</i> Aspiring to take their Father <i>David's</i> Kingdome: and The one, to wit <i>Abalom</i> , was hanged; the other by King <i>Salomon</i> was unto death adjudged.	<i>2 Sam. 18.</i>
	<i>Adonijah</i> <i>mon</i> was unto death adjudged.	<i>1 King. 1.</i>
	<i>Abab</i> Causing <i>Naboth</i> to be slaine, and his vineyard to be taken from him: the one was slaine at Ramoth-Gilead: the other was by <i>Iezabel</i> <i>Iebu</i> with horses to death trampled.	<i>1 King. 21.</i> <i>Chap. 22. 37.</i>
	<i>Abaziah</i> seeking to strange gods to be healed in his sicknesse, dyed.	<i>2 King. 9.</i>
	<i>Amaziah</i> Accusing <i>Amos</i> falsely, his wife became a harlot; his sonnes and daughters were slaine, and he himselſe dyed, according to Gods word, in a land polluted.	<i>2 King 1.</i> <i>Amos 7.</i>
	<i>Ahitophel</i> himselſe hanged, seeing his Counsell not regarded.	<i>2 Sam. 17.</i>
	The Aramites Saying that God was the God of the mountaines only, were slaine by the Israelites to the number of one hundred thousand footmen, the rest flying a wall fell on them.	<i>1 King. 19. 35.</i>
	The Assyrians, with other dwelling in Samaria, not fearing God, were by Lions slaine, as a judgement sent upon them.	<i>2 King. 17.</i>
	The Amalekites fighting against Israel in the wilderness, the Lord from under Heaven did put out their remembrance.	<i>Exod. 17. 14.</i>
	<i>Ananias</i> Making a Lye to the Holy Ghost in keeping back part of the money made of their possession, they were both by the Apostles and <i>Saphira</i> with death suddenly stricken.	<i>Act. 5.</i>
	<i>Balaam</i> giving wicked counsell to Israel to sin was slaine.	<i>Revel. 18. 24. 3 Pet. 2. 15.</i>
	<i>Bas's</i> prophets prophesying lyes were by <i>Elias</i> and <i>Iebu</i> slaine.	<i>1 King. 18.</i>
	Benjamites abusing a Levites wife, twentie five thousand were slaine.	<i>1 King. 10.</i>
	Bethshemites looking into the Ark of God, fiftie thousand were slaine.	<i>Judg. 20.</i> <i>1 Sam. 6.</i>
	<i>Belfazar</i> Abusing the vessels of the Temple of the Lord by drinking in them, saw a hand-writing on the wall, at which his countenance changed, and all his members trembled.	<i>Dan. 5.</i>
	<i>Cham</i> discovering his Fathers nakednesse was by him cursed.	<i>Gen. 9. 24.</i>
	Two Captains of three sent to take <i>Elias</i> were with fire consumed.	<i>1 King. 1.</i>
	<i>Corah</i> and his Companie rebelling were in the earth swallowed.	<i>Numb. 16.</i>
	King <i>David</i> Taking <i>Uriah's</i> wife: <i>Abalom</i> his son lay with his Concubines: for causing <i>Uriah</i> to be made drunken, and to be slaine, his son born in adulterie, and three other of his sons were slaine, according to his owne word unto <i>Nathan</i> : and for numbring his people, sevenie thousand of them were slaine by an Angel.	<i>2 Sam. 11.</i> <i>Chap. 12. &amp; 13.</i> <i>Chap. 18. 9.</i> <i>1 King. 2. 4.</i> <i>2 Sam. 2. 4.</i>
	<i>Daniels</i> accusers intending evil to him, were cast into the den.	<i>Dan. 6.</i>
	<i>Dives</i> being unmercifull to <i>Lazarus</i> : is now in hell torments.	<i>Luk. 16.</i>
	<i>Er</i> and <i>Onan</i> were both suddenly slaine, after their wickednesse.	<i>Gen. 38.</i>
	<i>Eli</i> the Priest His sons doing wickedly: The priesthood was taken from and <i>Hophni</i> <i>Eli's</i> posteritie, and both his sons were at one time by the and <i>Phinehas</i> Philistines slaine suddenly.	<i>1 Sam. 2.</i> <i>Chap. 4.</i>
	<i>Elab</i> being drunken, was by <i>Zimri</i> his servant murdered.	<i>1 King. 11.</i>
	<i>Eunuches</i> intending treason against the king were hanged.	<i>1 King. 16.</i>
	<i>Elymas</i> withstanding <i>Paul</i> , was stricken blinde suddenly.	<i>Act. 13. 11.</i>
	<i>Eurichus</i> falling asleep at <i>Paul's</i> preaching, fell down suddenly.	<i>Act. 20.</i>
	<i>Ephraimites</i> , laying the Gileadites were but Vagabonds of Ephraim, among the Ephraimites and Manassites, fortie thousand were of them by <i>Iephthab</i> slaine.	<i>Judg. 12. 4.</i>
	<i>Gideon</i> making an Ephod, brought all his posteritie to ruine.	<i>Judg. 8.</i>
	<i>Goliath</i> blaspheming, was by <i>David</i> with a stone slaine.	<i>1 Sam. 17.</i>
	<i>Gebezi</i> taking <i>Naamans</i> gifts, had <i>Naamans</i> leprosie.	<i>2 King. 5.</i>
	<i>Hagar</i> disobeying <i>Sarah</i> : <i>Sarah</i> dealt with her roughly.	<i>Gen. 16.</i>
	<i>Hananiah</i> dyed the same yeare that he prophesied falsely.	<i>Ier. 28.</i>
	<i>Hymeneus</i> Making shipwreake of their faith and good Conscience, they and were by <i>Paul</i> delivered over unto Satan, that they might learne not to blaspheme.	<i>Tim. 1. 19, 20.</i>
	<i>Alexander</i> <i>Herod</i> not giving God the glorie, was eaten with wormes.	<i>Act. 12.</i>
	<i>Haman</i> was hanged on his own tree, seeking to destroy the Jewes.	<i>Esth. 3.</i>
	Heathen Kings, Canaanites, Peresites, and Jebusites, were slaine by Israel.	<i>Lev. 20. Deu. 9.</i>



{ King }	{ <i>Abaꝝ</i> <i>Amaziah</i> <i>Amon</i> <i>Holbea</i> <i>Iehoiachim</i> <i>Manasseb</i>	{ was Delivered into the hands of the Assyrians. Slain at Lachish where he fled. Slain by his own servants. Kept in prison by the Assyrians. Carried prisoner into Babel. Bound with fetters by the King of Babel.	2 Chron. 28. Chap. 25. 2 King. 21. Chap. 17. Chap. 24. 2 Chron. 33.
	{ Cain }	{ murdering Abel, the Lord rejected him, the earth repined at him, and men abhorred him.	Gen. 4.
	{ Ishmael }	{ flouting, was cast out from the house of Abraham.	Gen. 21.
	{ Iehoram }	{ murdering, by a disease his guts fell out within him.	2 Chron. 21.
	{ Ieroboam }	{ setting up idolatry: ruined his whole posteritie.	1 King. 12. 2 Chron. 20. 35. 2 Chron. 28.
	{ Jerusalem }	{ being in Babylon in captivity.	1 King. 12. 2 Chron. 20. 35. 2 Chron. 28.
	{ The Jewes }	{ wishing Christs blood on them, crucifying Christ the Lord of life: They are now become a dispersed Nation over the face of the whole earth.	Matt. 27. Deut. 4. 26.
	{ The Israelites }	{ worshipping a golden calfe, three thousand were slain of them: going to war without the Ark of God, they were overcome: Murmuring against God, the utmost part of the Host was consumed: Lutting after flesh they were plagued: Murmuring against God and Moses, they were stung to death: Disobeying the Lord, they were delivered into the hands of spoilers: and of sixe hundred thousand men that came out of Egypt, but only Caleb and Ioshua entred into Canaan, the rest perished in the wilderness: making also their sonnes to passe through the fire, and for idolatry they were all carried into captivity.	Exod. 32. Numb. 14. Numb. 11. & 21. Iudg. 3. 1 Sam. 4. 2. Numb. 14. Numb. 16. Chap. 25. 9. 2 King. 17. Iob 4. 2. 7. Iob 1. 2 Chron. 35. Mach. 2. 1. 18.
	{ Iob's friends }	{ speaking that which was not right, displeased God.	Gen. 19.
	{ Jonah }	{ disobeying God, was by a fish imprisoned.	2 King. 2. Exod. 4. Numb. 10. Numb. 12. 2 Sam. 6.
	{ Iosiah }	{ was slain, for not asking counsell of the Lord.	Levit. 24. Numb. 15. Matt. 13. Matt. 22. Iob 5. 14. 1 King. 10.
	{ Iudas }	{ betraying Christ his Master, hanged himselfe after.	Ier. 11. 21. 1 Sam. 5. Dan. 3. Nu. 14. 1 Cor. 10.
	{ Lots wife }	{ was turned into a pillar of salt, looking back to Sodome.	1 King. 15. 1 Sam. 25. Dan. 4. Gen. 11. Gen. 17. Gen. 12. Exod. 3. Chap. 4. Cha. 6. Chap. 14. Gen. 42. Iudg. 16. 24. 1 King. 13. 2 King. 7. Luk. 15. Ad. 5. Mark 8. 3. 2. Gen. 49. 1 King. 12.
	{ Lot himself }	{ was no more mentioned by the Holy Ghost after his incest.	
	{ Lots daughters }	{ conceived two wicked Nations by their wickednesse.	
	{ Little children }	{ mocking Elisha, they were devoured with Lionesses.	
	{ Moses }	{ Was almost slain, neglecting to circumcise his son.	
	{ For not beleeving the Lord, entred not into Canaan.	{ }	
	{ Miriam }	{ against Moses murmuring, was with Leprosie stricken.	
	{ Michal Davids wife }	{ mocking, was to her death barren.	
	{ The man }	{ That blasphemed Gods Name, } was stoned. { That prophaned Gods Sabbath, } { Not employing his Talent, } was imprisoned. { Coming to the wedding without a garment, } { That Christ healed at Bethesda, was 38. yeares diseased. { That disobeyed the Prophet, was by a Lion slain.	
	{ The men }	{ Forbidding the Prophet to prophetic, a plague fell on them. { That set Gods Ark with Dagon, were with Emerods stricken; { Were consumed with fire that bound the three children, { Dyed, that brought up the slander on Canaan.	
	{ Nadab }	{ walking in the wayes of Ieroboam, was by Iehu slain.	
	{ Nabal }	{ dealing churlishly with David, his heart died within him.	
	{ Nebuchadnezzar }	{ boasting, had the minde of a beast given him.	
	{ Nimrod }	{ building. All languages were confounded.	
	{ Old world }	{ taking wives of all that they liked, was drowned.	
	{ Pharaob }	{ taking Abrahams wife, his household was plagued.	
	{ Pharaob }	{ Oppressing the Israelites, had Frogs, swarms of Flies, and other of plagues brought on his people, beasts and land: and following them at the red sea, was with all his therein drowned.	
	{ The Patriarchs }	{ selling Ioseph were plagued with a famine.	
	{ Philistines }	{ mocking Samson, a house fell upon them.	
	{ The prophet }	{ seduced disobeying, was by a Lion slain.	
	{ The Prince }	{ not beleeving the prophet was to death troden.	
	{ The Prodigall }	{ consuming his estate, was pined with penurie.	
	{ Paul }	{ persecuting the Christians, was stricken blinde suddenly.	
	{ Peter }	{ rebuking Christ: Christ rebuked him eagerly.	
	{ Reuben }	{ lying with his Fathers Concubine, lost his dignitie.	
	{ Rehoboam }	{ oppressing his subjects, Ten tribes fell from him.	

2 King.  
17. 24.

Gen. 38. 8.

For

## { Gods Justice } Dumb Creatures { punished. }

Sodomiters } Were with fire and brimstone consumed.  
 and } For their abounding in idleness, pride, and fulness of bread,  
 Gomorrah } from whence their filthiness proceeded.  
 Sarab } Laughing, and denying it, was by God reproved.  
 } Giving to Abraham Hagar, she was despised of her.  
 } Fearing to acknowledge her husband, was rebuked.  
 Samson discovering his strength, lost his haire, eyes, and life.  
 Saul disobeying by sparing Agag, his kingdom was given to David.  
 Salomon following idolatrie : Adversaries were against him raised.  
 Sennacherib, blaspheming : An Angel slew of his army 485000.  
 Shechem ravishing Dinah was slain by Simeon and Levi.  
 Simeon and Levi slaying the Shechemites : Jacob cursed their cruelty.  
 Sheba committing treason against David, was beheaded.  
 Shimei cursing David, reviling him, was put to death by Salomon.  
 Shemaiah prophesying falsely, brought himselfe, and his to destruction.  
 Simon Magus going about to buy the Holy Ghost, a curse fell on him.  
 Sibun King of the Amorites refusing to let the Israelites to passe thorow his  
 land, he was with all his people destroyed from the wilderness unto  
 Jordan.  
 Steva's sons abusing Gods Name, evill spirits overcame them.  
 Theudas boasting of his greatness, was with his followers slain.  
 Thomas was reproved by Christ, for not believing.  
 The Virgins not watching, the doors were shut against them.  
 Zedekiah smiting Michaiab, was after by others smitten.  
 Zacharias not believing, was stricken dumb for a time.  
 Murderers murdering others, have been murdered again.  
 Mankind sinning, nothing could satisfie Gods wrath, but the death of  
 Christ his deare and only Son, which he did willingly undergoe for man :  
 Generally, } for all the world.  
 Specially, } for those that beleeve in him.  
 Valiantly, } In that death was overcome by him.

The Lord will faithfully look to the man that sinneth : and will not hold him guiltlesse  
 of iniquitie.

If one man sin against another, the Judge shall judge it ; but if a man sin against  
 the Lord, who shall plead for him ?

Man suffereth for sin : Lam. 3. 39. Reade Ezek. 14. 14.

Gen. 19.

Ezek. 16. 49.  
Gen. 16. 3.  
Chap. 18. 13.  
Chap. 14. 6. 20. 16.

Judg. 16.  
1 Sam. 13.  
1 King. 11.  
2 King. 19.

Gen. 34. <sup>14. 20. 21.</sup>  
Gen. 49.  
2 Sam. 20.  
1 King. 2.

Ier. 29. 14.  
Ath. 8.

Judg. 11.

Ath. 19.  
Ath. 5. 36.  
Iob. 20.  
Matth. 29.  
2 Chron. 18.  
Luke 1.

1 Tim. 3. 6.

Heb. 9. 12.  
Matth. 28.

Iob 10. 14.

Ezek. 14. 14.

{ Gods Justice } Dumb Creatures { punished }  
 { for sinne by man committed. }

Adam, } The earth was cursed, so that it brought forth Bryars, Thornes,  
 and Thistles in stead of fruits.  
 Cain, } The ground was cursed, not yeelding her increase.  
 Sodome, } The land at this day stinketh, and beareth fruit fruitlesse.  
 Pharaoh, } The waters of Egypt were turned into bloud : Their trees,  
 cattell, and herbs were destroyed.  
 Corah, } All the goods they had were swallowed up with him.  
 Ackan, } His oxen, sheep, and all else, were consumed with him.  
 Ionah, } The ship was ready to sinke, and the wares were cast forth.  
 The Is- } The curse devoured the Earth : the wine failed, the vine had  
 raelites, } no might, the wrath of the Lord was upon the beasts, and the  
 trees of the field, and upon the fruit of the ground ; upon  
 their greene Gardens and Vineyards, that they were smitten  
 with blastings and mill-dewes, and their fig-trees, and olive-  
 trees were devoured with the Palmer, and Canker-wormes.  
 Man, } The earth is waste, and turned upside down : The land shall  
 burn with brimstone and salt, and shall not be sown, neither  
 shall it bring forth grasse. The land shall mourne, and the  
 heavens shall be darkened, the water shall be taken away :  
 The fig-tree shall not flourish : The vines shall bring forth  
 no fruits : The labour of the Olive shall faile : The sheep  
 shall be cut off from the field, there shall be no bullocks in  
 the stalls, and a fruitfull land shall become barren.  
 The heavens shall be as Iron, the earth as brasse : Destru-  
 ction

Gen. 3. Judg. 19.  
Gen. 4.

Exod. 12. 29.  
Exo. 3. & 4. & 8.  
Numb. 16.  
Iob. 76.  
Ionah 1.

Ijai. 24. 6.  
Chap. 28. 17.  
Ier. 14. 4. Mich. 7. 18.  
Zeph. 4. 18.  
Hos. 4. 3. Ier. 9. 12.  
Amos 4. 9. Ier. 1. 1.  
Ier. 14. 4. Ier. 22. 7.  
Ier. 30. 17. 22. 29.  
Ezek. 34. 13.

Ijai. Jer. 4. 27.  
24. 1. Zeph. 1. 3.  
Ier. 4. 24.

Ijai. 3. 1.  
Hab. 3. 17.  
Psal. 107. 14.

Deut. 28. 23.

{ For the sinne of }

For the sin of

Man,

tion shall be on beasts, fowls, and fishes, and all other Creatures: The voice of mirth and gladnesse, the bridegroom and the bride shall cease: and curses shall be on man, and in all parts and places, coming in, and going out, *Rom. 2.8.* God will take his Mercie from him: and every good thing, and will separate him: and his wrath and jealousie shall smooke against him: yea, and he will put out his name from under heaven: and will cut off man and beast with finall destruction.

*Ier. 7. 30.*

Thus as all Creatures were made for man, so were they punished for him. These things came unto them for Examples, and are written to admonish us on whom the ends of the world are come.

*A Catalogue of Gods instruments of Wrath, WhereWith he hath punished both Godly and Wicked that have sinned.*

For sinne

An Angel } destroyed seventie thousand Israelites, fourescore and five thousand Assyrians, with all the first-born in the land of the Egyptians.  
Adversaries vexed *Salomon*: Astonishment the keepers of Christs tombe.  
Amazednesse fell on the Dukes of Edom: Archers shot at Babylon.  
An Asse reproved *Balaam*: Banishment exiled *Ismael* from *Abraham*.  
Barrennesse was laid on king *Abimelechs* wife, with other women in his house, and on *Michal Davids* Spouse.  
Beares destroyed fortie two little mocking children.  
The Buriall of an Asse, was the buriall of King *Iehoiakim*.  
Blindnesse fell on Syrians, Sodomites, *Paul*, and *Elymas*, for a time.  
Conscience accused King *David*, and the sonnes of *Jacob*.  
Confusion of tongues fell on the builders of Babel with *Nimrod*.  
Changing of countenance, with trembling in all parts of the body, fell on *Belsazzar*, carousing.  
Curses slaid on *Cham*, the Serpent, *Reuben*, *Levi*, and *Simeon*, *Simon Magus*, were 2 and swearers.  
A Disease incurable fell on *Iehoram*, his guts fell out within him.  
Death suddenly the first-born of the Egyptians, stricke *Uzzab*, *Ananias*, *Sapphira*, *Er* and *Onan*.  
Dogs did eat *Iezabel*, so that she was not buried; together with *Iehoram*, and *Iehorams* seed.  
Dumbnesse was for a time on *Zacharias* the priest laid.  
Evil was brought upon *Ieroboam*, and king *Ahab*.  
An evil spirit } was sent betweene *Abimelech* and the men of Shechem.  
of *Ahabs* prophets, to delude him withall.  
The earth opened, and swallowed up *Corab* with his companie.  
Earthquake astonished the whole Army of the Philistines.  
Emerods did grievously plague them in their inward parts.  
Famine } punished the Samaritanes, Egyptians, and Israelites,  
so that their skinn became black on them, and their women did eat their own children.  
Faintnesse fell on the inhabitants of the land of Canaan.  
Fanners from the Lord fanned the land of Babylon.  
A fervent sunne did beat on *Ionab*'s head languishing.  
Feare } did strike *Gaal* after his boasting, so as the shadowes of mountaines  
seemed men unto him, and the Assyrians, that they fled at the noise of horse men.  
Fire } consumed two captains with their fifties, with *Corabs* confederates;  
the men that bound the three children; *Nadab*, *Abihu*, and the Sodomites with the utmost part of the Israelites: And fire was kindled in the wals of Damascus, in the house of *Hazael*, and in the place of Kirish which consumed them.  
Fowles of the aire did eat the stock of *Ieroboam*.  
The Gallowes } made by *Haman* served to hang himself thereon.  
A tree for *Abithophel*, another for *Iudas* and *Abalom* was provided to hang themselves upon.

M m m

For

*Zeph. 1.2.* *Ier. 13. 10.*  
*Ezek. 12. 13.* *Ier. 5. 25.*  
*Chap. 32. 13.* *Ier. 7. 20.*  
*Chap. 37.* *Ier. 16. 8.*  
*Ier. 16. 8.* *Ier. 12. 4.*  
*Ier. 21. 17.*  
*Ier. 55.* *Ier. 3. 17.*  
*Ch. 59. 2.* *Rom. 8. 22.*  
*Ier. 5. 25.* *Ezek. 6. 12.*  
*Chap. 7. 10.* *Ezek. 10. 11.*  
*Ezek. 24.*

*2 Sam. 24.*  
*2 Kin. 19.*  
*Exod. 13.*  
*1 King. 11.*  
*Math. 28. 4.*  
*Exod. 15. 5.*  
*Ier. 15. 11.*  
*Numb. 22.*  
*Gen. 21.*  
*Gen. 20.*  
*2 Sam. 6.*  
*2 King. 2.*  
*Ier. 12. 19.*  
*2 King. 6.*  
*Gen. 19.* *Mat. 9. 6. 13.*

*Gen. 11.*  
*Dan. 5.*  
*Gen. 9. 2.*  
*Chap. 49. All.*  
*2 Chro. 21.*  
*Exo. 13. 25.*  
*Act. 5 Gen. 8.*  
*2 King. 9.*  
*1 King. 14.*  
*Luke 1. 20.*  
*1 Ki. 14. 27.*  
*Iudg. 9.*  
*1 Sam. 16.*  
*1 King. 22.*  
*Numb. 16.*  
*1 Sam. 14.*  
*1 Sam. 5.*  
*2 King. 6.*  
*Lam. 2. 20.*  
*Lam. 4. 10.*  
*Exod. 15. 11.*  
*Ier. 5. 12.*  
*Ionah 4.*  
*Jude. Mat. 28. 4.*  
*9. 18.* *Exo. 15. 15.*  
*Ier. Numb. 22. 3.*  
*4. 19.* *Gen. 10. 10.*  
*2 King. 2.*  
*Numb. 16.*  
*Dan. 3. 10.*  
*Gen. 19.*  
*Numb. 11.*  
*Ier. 45.*  
*Amos 1. 2. 7.*  
*1 King. 14.*  
*Esb. 7.*  
*2 Sa. 13. Mat. 27.*  
*2 Sam. 17.*



Haile-stones discomfited five kings against Israel fighting.  
 Hardnesse of heart obdured *Pbaraob*, and many other men.  
 A Houfe fell upon the Philiftines, mocking at *Samfon*.  
 Hunger pined the Prodigall: The prifon held *Manafeb* in Babylon.  
 An Iflue of bloud twelve yeares followed the woman, and for ever was on  
*Iofbs* pofteritie wifhed by *Salomon*.  
 Lice was brought by Gods finger on the Egyptians.  
 Leprofie clave to *Miriam* for a time, to king *Uzzab* to his dying day, and to  
*Gebazi* and his continually.  
 Lions deftroyed *Daniels* accufers, the prophet feduced, and the Samaritanes:  
 and one Lion the difobeying man.  
 A Mark was fet on *Gain* to brand him for murthering.  
 The Minde of a beaft was given *Nebuchadnezzar* for boaffing.  
 Nakednesse was laid on *Adam* and *Eve* for difobeying.  
 Palfies, and other difeafes, vexed divers fpooken of in the Gofpel.  
 Perfecution brought under the necks of the people of Israel.  
 A Pillar of Salt was the change of *Lots* wife looking to Sodome.  
 Scabs were brought upon the bodies of the Egyptians.  
 Servants did beare rule over the Israelites that ferved them.  
*Sennacheribs* own fons *Adramelech* and *Sharezer* flew him.  
 The fword of *Saul* flew himfelfe; and of the Midianites, Egyptians, Ammo-  
 nites, Philiftines, Moabites, and Mount Seir, were fet one againft the other.  
 Sweatings were caft on *Adam*, with labour to eat in;  
 Sorrowes were caft on *Eve* in her conception,  
 Stormes did fight againft *Sifera*: stormes toffed *Ionab*.  
 The fpirit of fumber } was caft } upon } the Jewes.  
 A stumbling ftone } before }  
 Thirft punifhed *Ishmael*, Israel, and fucking children.  
 Thornes by *Gideon* did teare the flefh of Succoth men.  
 Thunder did fcatter all the Armie of the Philiftines.  
 A Whale was provided for *Ionab*, to imprifon him.  
 Wormes fmore *Ionabs* Gourd: and wormes that proud *Herod*.  
 } did drowne the people of the old world: *Pbaraob* and his hoft  
 Waters } perfuing the Israelites to overtake them; and fwept away  
*Sifera* fighting againft them.  
 A Wall did fall on thousands of Aramites that flew them.  
 Windes fcattered *Elam*, deftroyed Babel, and the Eaft wind did breake in  
 pieces the fhips of Tarfhith in the fea faying.

} For finne }

*Iofb*. 10.  
*Iu*. 8. 16.  
*Matth*. 19.  
 1 *King*. 2.  
*Exod*. 8. 16.  
*Numb*. 12.  
 2 *Chron*. 26.  
 2 *King*. 5.  
*Dan*. 5.  
 1 *King*. 19. 24. 25.  
 2 *Ki*. 17. *Exod*. 5. 15.  
*Gen*. 4.  
*Dan*. 4.  
*Gen*. 3.  
*Matth*. 8.  
*Lam*. 5. 5.  
*Gen*. 19. *Exod*. 15. 14.  
*Numb*. 16. 49.  
*Exod*. 9. *Ionab*. 4. 6.  
*Lam*. 5. 8.  
 2 *Ki*. 1. 9.  
 1 *Sam*. 11. *Judg*. 7. 12.  
 1 *Sam*. 14.  
 2 *Chron*. 20. *Iffai*. 19. 2.  
*Gen*. 3.  
*Judg*. 5. *Ionab*. 1.  
*Rom*. 11. 8.  
*Rom*. 9. 3.  
*Gen*. 21. *Exod*. 15. 15.  
*Lam*. 4.  
*Judg*. 8. 16.  
 1 *Sam*. 7.  
*Ionab*. 1.  
*Ionab*. 4. *Aff*. 12.  
*Gen*. 7.  
*Exod*. 14.  
*Judg*. 5.  
 1 *King*. 20.  
*Jer*. 49. 16. 27. 31. 4.  
*Ezek*. 7. *Pfal*. 42. 7.

A Catalogue of Gods instruments of Wrath: Drawne from  
 Gods Iuftice out of his Armourie: being prepared  
 for the Wicked and ungodly.

{ The Lord hath prepared for the wicked }  
 Armies of sorrowes to camp about, and to bring againft them.  
 Adverfaries of theirs to beare rule, and to governe over them.  
 Abominable filth, amazednesse, and anguish to caft upon them.  
 Angels to persecute them, and afflictions to grieve them.  
 Anger to confume them, and aftonifhment of heart to feare them.  
 Arrowes of venome, of famine, and arrowes to fcatter them.  
 Baldnesse for the head, and blindnesse for the eyes and heart of them.  
 Barrennesse for the wombe, and drinesse for the breasts of their women.  
 Beds of sorrow, and of ficknesse to caft them in.  
 Bitternesse for their fouls: and bitter things to write againft them.  
 Blasts with the breath of his noftrils, and lips to flay them.  
 Botches of Egypt: and bowes of ftel in ftore for them.  
 Breakings upon breakings, and bruises innumerable to cruft them.  
 Burdens to lay upon them; brimftone and burning Agues.  
 Bread of teares, of adverfite, and of affliction to give them, and by  
 weight to feed them.  
 Calamitie upon calamitie, and rumour on rumour to vex them.  
 Cleannesse of teeth, want of bread, and confufion to cover them.  
 Confumption to confume them, and curfes innumerable.  
 Cups of wrath to drink, and red wine to poure on them.  
 Deadly weapons prepared: and destroyers to fend againft them.

*Deut*. 32. 34.  
*Ier*. 50. 25.  
*Job*. 10. 17.  
*Iffai*. 5. 11.  
*Nahum*. 3. 6.  
*Iffai*. 13. 8.  
*Pfal*. 35. 6.  
*Iob*. 15. 24.  
*Pfal*. 64. 7.  
*Deut*. 28.  
*Iob*. 6. 4. 2 *Sam*. 23.  
*Ezek*. 5. 16.  
*Iffai*. 12. *Chap*. 5.  
*Ho*. 9. 14.  
*Pfal*. 4. 8. 10.  
*Iob*. 3. 20. *Chap*. 12. 18.  
*Iob*. 4. 9.  
*Iffai*. 11. 4.  
*Deut*. 28. 27. *Iob*. 20. 24.  
*Iob*. 19. 13.  
*Nahum*. 3. 6.  
*Iffai*. 21. 12.  
*Levit*. 26.  
*Pfal*. 50. 20.  
*Pfal*. 80. 5.  
 1 *King*. 22.  
*Ezek*. 7. 26.  
*Amos*. 4. 6.  
*Jer*. 3. 25.  
 Page 90.  
*Iffai*. 5. 19.  
*Iffai*. 7. 8.  
*Pfal*. 7. 13.

The



The Lord hath prepared for the wicked

Darknesse in the day time, and groping at noon: darknesse for their wayes,  
and understanding, and for the divination of their teachers among them.  
Delusions, destructions, distresses, and diseases of all sorts.  
Death without lamentations, and burials without mourning.  
Drink by measure with astonishment, and spirituall drunkennesse.  
Dumbeesse for their Preachers: and Dungeons for themselves.  
Dulnesse of hearing, and dreadfull sounds for their eares.  
Dimnesse for their eyes: eyes that they shall not see: eyes for evill to set  
upon them, and eares without hearing.  
Eatings by weight, with hunger without satisfying of them.  
The Earth to be as iron under them, heaven as brasie over them.  
Evil Angels to send among them, and evil things for them.  
Faintnesse and Feeblenesse of hands and heart, and for their young.  
Famine not only of Bread, but also of the Word.  
Feare where no feare is, on every side to affright them, to cause the heart and  
bones to tremble of them; yea, such as that one Godly man shall chase a  
thousand of them, and the shiking of a leafe shall feare them.  
Fatnesse for their hearts, heavinessse for their eares, and shutting for their  
eyes, so that the meanes of their Conversion shall be thereby taken  
from them.  
Foolishnesse to turn their counsell into, and for their Counsellours.  
Friends of their own to deal treacherously with them.  
Fruits of their own evil thoughts to bring upon them.  
His Face to set against them, as burning, his lips full of indignation, and his  
tongue as fire devouring.  
Garments of vengeance; and girdles of sack-cloth.  
Gnashing of teeth, gravell for their mouth, and groping at noone.  
Gods made by mens hands, and griefes to adde to their sorrowes.  
Hammers to break them, Hardnesse and Heavinessse of heart for them.  
Hearts with sorrow and feare, as a woman travelling, to give them.  
The Heavens to reveale their iniquities, and dust to witnesse against them.  
Howlings for their songs in the Temple with Lamentations: As also  
for the rich men that dwell among them.  
Hunger to pine them within: and itches for their bodies without.  
Jealousie to burn: and inquisition for the thoughts of them.  
Indignation, iron weapons, and instruments of death for them.  
Lamenesse for their members, and labour without profit for them.  
Lamentations in stead of Songs; with mournings and woes.  
Languishing for their heavinessse, and leannessse for their souls.  
Lothings even of themselves, with loathsom diseases.  
Lunaticquesse to vex them, madnesse, and evil spirits to possesse them.  
Meltings for their hearts, with miseries to heap upon them.  
Mournings and Lamentation in stead of Banqueting and Feasts.  
Mouths as a garment, and wormes as wooil to eat them.  
Nakednesse in stead of clothing, and Nets to spread over them.  
Palenesse for their face, paintings for their hearts, and povertie  
Paines-taking without profit, and perishing for their wisdom.

Pens } of Iron } to write and grave their sins  
Points } of Diamonds } in the Table of their hearts.

Prison-Houses, and imprisonment for the bodies of them.  
Rebuke, with flames of fire to render upon them.  
Reprobate mindes, reproach, and roles of Lamentations.  
Rottenesse for their bones: and robbers to spoile them of their goods.  
Ravishment for their wives, and wives betrothed without marriage.  
Rods of his mouth, and rods of iron to break them.  
Sadnesse for the countenance: and scabs in abundance for their bodies.  
Shame to fill their faces: with confusion and dishonour to clothe them.  
Scourges to slay them: Shakings for their loynes, and sicknesse to death.  
Shepherds that shall not regard them, yet shall eat the fat of them.  
Sighings before they eat: and in eating with roarings following.  
Slaughters for the iniquities of their fathers, and remembrance of their sins.  
Snarcs of the devill to trap them, in the workes of their owne hands to take  
them, and snarcs of fire and brimstone to raine upon them, to compasse  
them, and in their Tables and in death to take them.  
The sonne to rise against the father, and the mother against, &c.

Job 5. 14.  
Zeph. 4. 18. Chap. 1. 17.  
Psal. 35. 6.  
2 The. 2. 11.  
Jer. 13. 14.  
Psal. 91. 6.  
Isa. 14. 16.  
Isa. 13. 2. Ezech. 4. 16.  
Ezech. 2. 25.  
Chap. 25.  
A. 1. 28. 27. Job 15. 21.  
Lam. 5. 17.  
Amos 5. 4.  
Rom. 11. 4.  
Ezech. 4. 16.  
Micah 6. 14.  
Deut. 28. 23.  
Psal. 78.  
Isa. 23. 15.  
Isa. 25. 2. Ezech. 17.  
Amos 8. 1.  
Psal. 33. 1. 2. 26. 17.  
Job 22. 10. Chap. 4. 14.  
Isa. 1. 7.  
Isa. 23. 10.  
Job 15. 21.  
Isa. 6. 10.  
Job 5. 13.  
Isa. 44. 25.  
Lam. 2. 2.  
Jer. 6. 19.  
Isa. 30. 27.  
Isa. 5. 17.  
Isa. 33. 13.  
Psal. 112. 10.  
Prov. 20. 17.  
Deut. 4. 23.  
Psal. 31. 2.  
Isa. 51. 20.  
Isa. 50. 11.  
Psal. 48. 6.  
Isa. 48. 4. 1.  
Job 20. 27. Matt. 1.  
Amos 8. 10.  
Isa. 1. 3.  
Psal. 17. 5.  
Deut. 28. 25.  
Psal. 78. 5.  
Wisd. 1. 9.  
Psal. 88. 7.  
Job 10. 24.  
A. 1. 3. 1. 3.  
Isa. 46. 25.  
Isa. 46. 25.  
Psal. 100. 15.  
Isa. 10. 1. 2. Ezech. 30. 43.  
Psal. 38. 2. Zech. 2. 4.  
Isa. 16. 14. Job 3. 20.  
Amos 8. 10.  
Isa. 51. 8.  
Micah 3. 6.  
Job 19. 6. & 18. 3.  
Jer. 12. 13. & 30. 6.  
Isa. 21. 4.  
Jer. 7. 1.  
Isa. 4. 2. 23.  
Isa. 65. 15.  
Rom. 1. 28.  
Ezech. 30. 10.  
Prov. 13. 30. Job 18. 2.  
Isa. 13. 6.  
Deut. 28. 32.  
Isa. 11. 4.  
Psal. 20. 9.  
Deut. 28.  
Psal. 82. 16.  
Job 8. 22. & 9. 23.  
2 Cor. 7. 10.  
Zeph. 1. 16.  
Job 3. 24.  
Isa. 19. 21.  
Psal. 50. 21.  
2 Tim. 2. 26.  
Psal. 116. 6. Psal. 11. 6.  
Job 12. 10. Psal. 59. 22.  
2 Sam. 22. 6.  
2 The. 2. 11.  
Micah 7. 6.

The Spirit of slumber to cover them, their Prophets and Seers; the spirit of error, to mingle among them; of bondage, to teare them; of heaviness, to afflict them; and of his mouth, to consume them. Strangers to bring on them, to possess their goods, wife, and children. Stumbling blocks to lay before them, for they and theirs to fall upon. Straitness in the fulness of sufficiency, and staining for Glory. Statutes and Judgements that are not good to give them. Sowings without reaping, oile without anointing, wine without drinking. The sword of his mouth, sharpe and fourbished, to fight against them: Swords of their owne to enter into the bowels of them, and to execute vengeance on them. Teares to drink: and Terrours to set in aray against them. Things, such as they are afraid of, to bring upon them. Thoughts and visions on their beds, and in sleep to trouble them. Tongues of their owne, in their owne words to trap them. Treasures of Haile, Snow, and Frost to punish them. Tributes by oppression of others to lay upon them. Troubles in stead of peace, and traps in wayes to take them. Tremblings for their belly and bones; and tribulation for their souls. Troubles, anguish, affliction, and turnings upside down. Terrours arising from within themselves to terrifie them. Vanities to consume their dayes and yeares in. Vengeance to take of them, as also to poure out on them. Vials full of wrath, and vile affections to give them. Uncleanesse to leave them in, and voices of trembling. Warriours to slay them, and continuall warres for them. Waves to goe over them: Waters with gall to drink for them. Weepings, Mournings, Baldnesse, and Girdings of sackcloth. Wine of astonishment, and Winds to make the haire stand. Wounds for their heads; and of an enemy to wound them. Wormes to clothe them with; and Wormwood to feed them. Words of their own to be a burthen unto them. His Words to melt and consume both body and soul.

Wrath { To wax hot against them; to speake in unto them.  
 { To drink for them, and to burn and consume them.

Yee like morsels, snow like wooll, frost like ashes.

Days { of Trouble, of Visitation, of Recompence, of Treading downe, of Perplexitie, of Vengeance, of Slaughter, of Calamitie, of Destruction, of Affliction, of Ruine, of Distresse, of Darknesse and Gloominesse, of Desolation, and of Wasting.

In the world to come Judgement and Damnation.

This is the portion of wicked men, and the heritage of Tyrants, which they shall receive of the Almighty.

There shall be no end of plagues to the wicked man.

The light of the wicked shall be put out.

### { Use. }

Seeing God hath so many plagues in store for the sinfull man; Let him follow the Counsell given by Daniel: Break of his finnes by Righteousnesse, and his iniquities by mercies: which that we may all doe the Lord grant.

Read { Levit. 26. 14. Deut. 28. Chap. 32. Isai. 9. 20. Chap. 30. 28. Chap. 31. 2. Chap. 34. 6. Chap. 39. 17. Chap. 62. 6. Chap. 66. 15. Ier. 5. 3. Chap. 30. 14. Chap. 31. 5. Chap. 36. 6. Ezek. 5. 12. Nabum 3. 2. Iob 20. 29. Psal. 32. 6. Psal. 81. 12. Psal. 147. 17. 1 Tim. 1. 20. Revel. 2. 6. Chap. 8. 7. Chap. 9. 5, 18. Chap. 14. 10. Chap. 16. 1. Chap. 19. Chap. 20. Wisd. 5. 17. Syr. 39. 28. Chap. 40. 9. Iob 18. 5. Chap. 20. 22. Isai. 53. 24. Chap. 19. 22.

2 Tim. 1. 7.

Rom. 11. 3.  
 1st. 29. 10. Chap. 19. 14.  
 Iob 6. 7. Rom. 8. 15.  
 1st. 6. 13.  
 1st. 9. 6. Ezek. 27. 7.

Ier. 6. 21. Rom. 11.

Job 20. 22. Isai. 28. 9

Ezek. 20. 25.

Micah 6. 15.

Rev. 2. 16.

Psal. 47. 5.

Levit. 5. 25.

Deut. 32.

Psal. 80. 5.

Iob 6. 4.

Job 3. 25.

Dan. 4. 24.

Psal. 64. 8.

Iob 38. 2.

Lam. 1.

Ier. 14. 19.

Iob 18. 10.

Hos. 12. 16. Rom. 9. 9.

Iob 15. 24.

Psal. 145. 9.

Ier. 20. 4.

Psal. 78. 33.

1st. 47. 3.

Rom. 15. 7. Ch. 1. 26.

Rom. 1. 24.

Ier. 30. 5.

Luk. 20.

Psal. 42. 7.

Ier. 23. 15.

Isai. 22. 12.

Job 41. 4. Psal. 60. 3.

Ier. 20. 14.

Psal. 56. 21.

Iob 7. 5. Ier. 9. 15.

Ier. 23. 36.

Psal. 147. 18.

Iud. 2. 14.

Psal. 89. 45.

Job 21. 20. Gi. 6. 7.

Psal. 147. 16. 17.

Luk. 21. 22.

Hos. 9. 7.

Isai. 14. 24. & 27. 5.

Ier. 52. 4. Ier. 12. 15.

Ezek. 27. 27.

Job 21. 30. & 30. 27

Zeph. 1. 15.

2 Pet. 2. 13.

Iob 27. 13.

Prov. 24. 20.

Dan. 4. 24.

# { Woes pronounced by God against Sinners. }

91

{ The Lord hath prepared for the sinne of the wicked }	{ Brambles Cockell Nettles Tares Thistles Thornes }	{ I/sai. 14. 4. To grow in their land. in seed of corn }	{ Cha. 32. 13 I/sa. 34. 13. Mat. 13. Iob 31. 4. Gen. 3. Ier. 12. 13. }	{ The Lord hath prepared for the sinne of the wicked }	{ Blastings Canker worms Fier-flames Fury-locusts Mildevves Palmer worms Wastings }	{ To consume the fruit of their fields and trees. }	{ Deut. 28. 38. Amos 4. 9. Iob 11. 4. Ier 7. 20. Iob 2. 9. Exod. 10. 15. Hag. 2. 7. Ier. 12. 4. Mat. 6. 19. Iam. 5. 2. Ier. 50. 30. Exod. 7. 26. I/sai. 34. 9. Ier. 12. 4 Hof. Hag. 3. 17 4. 3. Hof. 4. 3. Exo 9. 3. Eze Zeph. 1. 3. 30. 12 2 King. 32. 19. Hof. 13. 15. Lev. 26. 11. Lev. 28. 38. Deut. 28. 28. Iob 1. 17. Mal 3. 11.
	{ Darknesse Desolation Flies Frogs Wild-beasts Bitternesse Cormorants Dragons Hedge-hogs Owles Pellicans Satyres Vultures Strangers }	{ To possesse their Lands. }	{ Ier. 25. 11. Exod. 10. 22. I/sa. 13. 9. Exod. 8. 3. I/sai. 24. 12. I/sai. 18. 6. I/sai. 14. 23. Ezek. 14. 16. I/sai. 34. 14. I/sai. 34. 11. Chap 34. 11. Lam. 5. 2. Deut. 28. 38.		{ Moathes Rust and Canker Brimstone Bloud Drought Pitch }	{ To consume their garments and treasures. }	
	{ Barrennesse Haile and Thunder }	{ To destroy their Land. }	{ P/sal. 107. 34. Ier. 9. Hof. 1. 1. I/sa. 38. 2.		{ Consumptions Destructions Languishings Murrans Death }	{ for their Beasts Sheepe Fowles Cartell Fish }	
	{ A Befome of Destruccion }	{ to sweepe their Land. }	{ I/sai. 14. 23.		{ Curles Drinesse Wastings Desolations Locusts Rottennesse Witherings Breakings Emprinesse Devourers }	{ for their Habitations. Springs. Cities. Sanctuary. Seed. Graine. Corns. Barrennesse. Garners. Sackets. }	
	{ Haile and Thunder }	{ To slay their beasts & cattell. }	{ P/sal 78. 48.				

So that the saying of the Prophet Haggai is verified saying, *They have sown much and bring in little, they eate but they have not enough, they drinke but they are not filled, they cloath themselves, but they are not warmed, they earne wages and put it into a bagge with holes : They looked for much, but loe it came to little, for when they brought it home the Lord did blow upon it.*

Hab. 3. 17.  
Iob 24. 18.  
Hag. 1. 6, 9.

## { Woes pronounced by God against Sinners. }

{ Woe be to those that are }	{ Blind-guides not able to direct the people for their good. Builders of houses by unrighteousnesse and cities with bloud. Causers of offence unto others by their meanes. Decreers of wicked decrees and grievous things. Drawers of iniquity with coardes of vanity. Drunkards to poure in strong drinke being mighty. Devourers of poore distressed widdowes habitation. Doers of wickednesse to those that doe not hurt them. Flyers from God : and to those that God departeth from. Foolish Prophets not following Gods Spirit, but their owne. Full ones, for they shall become hungry againe. Joyners of house to house and field to field by deceitfulnesse. Imaginers of iniquity and workers of wickednesse. Justifiers of the wicked and ungodly men for a reward. Laughers, for they shall at length mourne (saith the Lord.) Loaders with grievous burthens of other men. Makers of their neighbours by their meanes drunken. Placers of bitter for sweet, and darknesse for light. Preachers and yet preach not the word of God aright. Rebellious, not taking counsell from the Lord of might. Risers early that they may follow drunkennesse. Rich-men, for they have in this world their happinesse. Seekers and that to hide their counsell from God. Speaking good of that which is evill, and evill of good. }	{ Hab. 1. 9. I/sa. 33. 1. Hab. 2. 15. Mich. 3. 2. Hab. 2. 6.	{ Ier. 23. 1. Mat. 23. 13. Ier. 23. 13. Hab. 2. 12. Mat. 18. I/sai. 10. 1. I/sa. 5. 18. I/sa. 5. 12 Iob 28. 1. Mat. 23. 13. Hos. 7. 13. Ezek. 13. 3. Luk. 6. 24. I/sai. 5. 8. Mic 2. 1. I/sa. 5. 23. Luk. 6. 24. Luk. 11. 46. Hab. 2. 15. I/sai. 5. 20. 1 Cor. 9. 16. I/sai. 30. 1. I/sai. 5. 11. Luk. 6. 24. Ier. 29. 15. I/sai. 5. 20.
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M m m 3

Woe

Iſa. 30. 1.  
Zach. 11.  
17.

Woe be to thoſe that are {

Speakers of evil, of that which is not knowne of them, and that ſay to their father, what haſt thou begotten.  
Sowers with the Lord God their maker.  
Shutters up of the Kingdome of Heaven before men.  
Takers away of the righteousneſſe of the righteous man.  
Truſters not in the Lord, but in the ſtrength of horſes.  
Uſers of their neighbours without giving them wages.  
Wantons by eaſe; and wiſe in their own opinion.  
Worſhippers of falſe gods, and Idols invented by man.  
Wicked-men, for that their increaſe ſhall come to nothing: and the reward of their owne hands ſhall be given.  
Woe be to the fearefull hearts, and faint hands, and to ſinners that goe two wayes, and to him that hath loſt patience, for what will he doe when the Lord ſhall viſit him.

Iſai. 45. 2.  
Iſai. 45. 9.  
Ezek. 13. 18.  
Mat. 23. 13.  
Iſa. 5. 23.  
Iſa. 31. 1.  
Jer. 22. 13.  
Amos. 1. 5. 21.  
Hab. 2. 19.  
Ecclus. 4. 1.  
Iſa. 3. 11.  
Ecclus. 2. 12.  
&c.

### {Curfes pronounced by God againſt Sinners.}

Pro. 10. 20.  
Eccl. 8. 27.  
Jer. 11. 3.

Curſed is the man that {

Addeth to, or taketh away from the word of the Lord.  
Continueth not in all things written in the Law of God.  
Curſeth his father, mother or any of the godly.  
Doth the worke of the Lord his God negligently.  
Hangeth on a tree, ſo was Chriſt for us to ſet us at liberty.  
Hindereth the right of a ſtranger, widdow and fatherleſſe, &c.  
Keepeth backe his Tithes, offerings that belong to the Miniſter.  
Lieth with his Fathers wife, his ſiſter or neare affinity.  
Maketh any carved or molten image for worſhipping.  
Removeth his neighbours bounds and markes to defraud him.  
Sacrificeth a corrupt thing unto the Lord his God.  
Saith unto the ungodly man, thou art righteous and good.  
Putteth his truſt in man, and that taketh fleſh for his arme.  
Smiteth his neighbour privily, and not ſcene by any one.  
With-draweth his heart from God, and from the people his corne.  
Sinneth be he young or old: together with the houſe wherein he dwelleth: and the goods that he enjoyeth.  
Chriſt ſhall ſay unto in the day of judgement, Depart from me.

Revel. 22. 18.  
Pſal. 115. 21.  
Deut. 27. 26. Jer. 11. 3.  
Prov. 20. 26.  
Jer. 8. 10.  
Gen. 1. 23.  
Deut. 21. 21. Ga. 3. 13  
Deut. 27. 19.  
Mal. 3. 9.  
Deut. 27. 22. 23  
Deut. 27. 18.  
Deut. 27. 15.  
Deut. 27. 17.  
Mal. 1. 14.  
Prov. 24. 24.  
Jer. 17. 5.  
Deut. 27. 24.  
Prov. 11. 26.  
Prov. 3. 33.  
Job 24. 18.  
Mat. 25. 41. Prov. 11. 25

The Lord

{ The Serpent above all other beaſts and cattell.  
Kaine and the earth for killing Abel.  
The earth for Adam and Eves tranſgreſſion.  
Judah with the people for diſobeying him.

Chriſt  
Noah  
Jacob  
Iſhnaab  
An Angell  
Eliſha  
David  
Nebemiah

{ Curſed

{ The fig-tree for finding on it nought but leaves.  
Cham for diſcovering his nakedneſſe.  
Simeon and Levies wrath for ſlaying the Shechemites.  
The Gibeonites for that they had beguiled him.  
Meroz with the inhabitants dwelling therein.  
The children that cal'd him bald-pate, deriding him.  
The men that had driven him from the houſe of God.  
Thoſe men that had taken wives of the daughters of Aſhdod.  
Simon Magus with his money, profering to buy the gift of God.

Peter

Gen. 3. 14.  
Gen. 4. 11.  
Gen. 4. 11. Num. 24. 5.  
Jer. 20. 6. Mal. 2. 2.  
Pſal. 86.  
Prov. 33.  
Mark. 11.  
Gen. 9.  
Gen. 49.  
Iſa. 9.  
Iud. 5.  
2 Kin. 2.  
1 Sam. 16. 19.  
Neh. 13.  
25.

Aſa. 8. 20.

The Shechemites curſed Abimelech, breaking their promiſe with him.  
Simeon and Goliath curſed David: An Iſraelite the name of God.  
The ends of them all were miſerable, as it is recorded.

The men that cloath themſelves with curſing as with garments, it ſhall come into his bowels like water, and as oyle into his bones.

As the Bird by wandering, and as the Swallow by flying: ſo the curſe cauſeſſe ſhall not come.

There is a generation that curſeth their Father, and that doth not bleſſe their Mother.

Gods

Iud. 9. 27.  
2 Sa. 16.  
1 Sam. 7.  
Lev. 24. 11.  
Pſal. 109. 18.  
Prov. 26. 2.  
Prov. 30. 11.  
Eccl. 10. 27.  
1020. Prov.  
30. 11. Job  
31. 30  
Gal. 3. 10.  
1 Cor. 10. 12.



## { Gods Justice } mans Heart { how hardened by God. }

**T**He heart hath three Cells or little Receptacles, that the three Persons of the blessed Trinity, Father, Sonne and Holy Ghost may dwell therein, and that by three Theologicall vertues, to wit, by Faith, Hope and Charity.

The word *Heart* in Latine is *COR*, written with these three letters :

**C** Signifying *Camera*, a *Chamber*.

**O** The first letter of *Omnipotent*.

**R** The first letter of *Rex*, a *King*.

So that the *Anagram*, as some would have it, importeth that the Heart is the Chamber of the omnipotent King of Heaven and Earth ; and so the heart is the Seat of Sanctity, or else it must needs be a *Cage of uncleannesse*, a *Chappell* for the Trinity, or a *Den of Theeves*.

Hardnesse of heart is the fountaine of ignorance, and is when a man is settled in a resolution never to yeeld from the state of sinne, wherein he liveth, whatsoever shall or may be said against the same : which sinne is a most wilfull and malicious resolution of sinning, yea such as that the heart cannot be brought by Gods justice or mercy to reformation or consolation.

1. There are some albeit they well know, that they are amisse, yet for some worldly respect or other, they will not yeeld nor change their course doe, say, or prove what you will or can : Such was *Pilates*, who albeit he knew that he condemned our Saviour Christ wrongfully, yet not to loose the favour of the *Jewes*, or incurre displeasure with the Prince, he proceeded and gave that most wicked sentence against him. Such also was *Pharaoh's* ; the like was in King *Agrippa* and *Felix*, governours of *Jury*, who thought in their owne consciences, that Saint *Paul* spake truth unto them ; yet not to hazard their credit in the world, they continued still in their owne wayes : And so likewise doe all persecutours.

*Eph 4.8.*

*Mat 27.*

2. The second degree of obduration is in them, who have not this obduration in so high a degree, as to persist in wickednesse, directly against their owne knowledge, but yet they have it in another sort, so that they are settled in firme purpose to follow the trade, which already they have begun, and will not understand the danger thereof, but doe seeke other meanes to perswade themselves, quieting their consciences therein, and nothing is so offensive unto them, as to heare any thing against the same : Of these men *Iob* speaketh (saying) *Depart from us, wee desire not the knowledge of thy wayes* (to wit) the wayes of God.

*Iob 21.14.*

3. A heart that is hardened, is ingratefull for Gods benefits, disobedient to his counsels, feares not it selfe, because it feelles not it selfe\* : is not rent with compunction, nor softened with piety, is not moved with prayers, nor yeeldeth to threats, growes tough with scourges, and unthankfull for benefits, is unfaithfull in counsels and cruell in judgements, is impudent in villeniesse, and unfearefull in dangers, is uncourteous to the gentle, and unreverent in Gods worship, is unmindfull of things past, and negligent of things present, is provident of things to come : and in a word, is like the unrighteous Judge, that feared neither God nor man. The hardest creatures are flectable to some agents : Flints to the raine : Iron to the fire, stones to the Hammer, but the heart to nothing : the stones of mercy, Hammer of reproofe, or fire of judgements cannot soften the same.

\* *Bernard. 1. de Confed. ad Eug. cap. 2.*

*Luk 18.25.*

- Now the action whereby God is said to obdure, to blind, to deceive, to deliver into a reprobate minde, to worke by wicked persons, as his instruments to impell, to excite to evill, &c. is not an action, or infusion, or positive production, such as he useth in the just, when he causeth vertue and grace, and doth illuminate and sanctifie them : but a worke of desertion, permission and order, whereby first God leaveth man to himselfe, and forsaketh him, (that is) affordeth not actions apt and congruous to reforme him, and suspendeth or denyeth the concourse of his speciall helpe and grace.

*Rom. 9.18.*

*1/a. 19.14.*

*1 Kin. 22.23.*

*1/a. 63.17.*

*Rom 1.28.*

*2 Sam. 12.11.*

*Psal. 105.25.*

*Phil. 2.13.*

*1 Cor. 11.12.*

*Hos. 8.10.*

*Ezek. 16.26.*

*Ephes. 2.10.*

*Act. 14.6.*

*1 Sam. 16.14.*

*2 Thes. 2.10.*

*Rom. 1.24.*

*Psal. 81.12.*

*1 King. 22.23.*

2. God suffereth man to be tempted above his strength, or to be ruled by his errors and transported by his own concupiscence, permitting Satan to exercise his subtilty and malice towards him.

3. God ordereth objects and meanes in such sort, as that they may be incentives by way of occasion to provoke the wicked to exercise that wickednesse, which is in and of themselves, where and how God will have it breake out for punishment, correction, example or tryall.

These two namely Entiry or Substance, and the pravity of the actions, going inlepara-

inseparably together, and the latter cannot be without the former.

*Say not thou then, It is through the Lord that I fell away, for thou oughtest not to doe the things that he hateth. Say not thou, He hath caused me to erre, for he hath no need of the sinfull man.*

Agrippa beleevd not altogether that which Paul concerning Christ had delivered unto him.

The Disciples considered not the matter of the Loaves with which Christ had fed the multitude following him.

Felix beleevd not Pauls doctrine, trembling at the same.

Gentiles walked in the vanities of their own liking.

Hophni and Phineas sinned, that God might slay them.

The Israelites feared not God, understood not the counsels of the Lord, nor his wayes, but walked in their owne counsels, grieving him, for which he plagued them.

Kings of divers Nations came to battell against the Israelites, that the Lord might by their hands destroy them.

Cain, Judas, and Abithophel despaired of Gods mercy to them.

Pharaoh would not let the Israelites depart, untill the Lord had brought many plagues upon his, and him.

The Pharises envied Christ, for which he mourned for them.

Pilate would not set Christ at libertie, albeit he found no cause of death at all in him.

Rehoboam hearkned not unto the counsell of the old men, because it was the Ordinance of the Lord to performe what he had spoken by the Prophet unto Ieroboam.

*The Lord hath Mercie on whom he will, and whom he will he hardeneth.*

*The wicked make their hearts as an Adamant, lest they should beare.*

The Lord knoweth the hearts of men, and trieth them, as the fining-pot doth the silver, and turneth them to hate his people, and to deale craftily with them.

### { Use. }

*Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sinne.*

*Ifai. 6. 9. Chap. 44. 18. Chap. 63. 17. 2 Chron. 36. Psal. 81. 12. Mat. 13. 13. Mar. 4. 12. Iob. 12. 40. Añ. 13. 41. Rom. 1. 24. Chap. 2. 5. Chap. 11. 7. 2 Cor. 3. 14. Eccl. 23. Heb. 6. 2 Cor. 3. 14. 15. Eph. 4. 8. 1 Thes. 5. 1 Tim. 4. 2. Syr. 6. 16. Añ. 19. 9.*

Syr. 15. 11, 12.

Añ. 26.

Mark 6. 52.

Añ. Idolaters,

24. 26. Ifai. 44. 20.

Eph. 17. 5. 3.

4. 17. Zech. 7. 11, 12.

15. 2. Añ. 13. 41.

Ifai. 6. 9. 19. 9.

10.

Ifai. 6. 17. Psal. 81. 12.

Deut. 29. 4. Gen. 1. 1.

Ezek. 14. 4. Eph. 4. 17.

Mark 4. 1. 2.

Deut. 2. 30. 10. 11. 20.

Exod. 4.

Chap. 6. 6. c.

Mark 3. 5.

Mat. 27.

Jude 7. Sodomites

1 King 3

12. 15.

2 Chron. 10. 15.

Rom. 9. 18. Ifai. 63. 17.

Iob 9. 4.

Zech. 7. 12.

1 King 8. 39.

Prov. 17. 7.

Psal. 105. 25.

Prov. 28. 14.

Mat. 10. 17. 4. 19. 9.

3. 13. Añ. 3. 41.

Deut. 29. 4.

Gen. 6. 5. Iob 9. 4.

Chap. 8. 21. Prov. 28. 14.

Ezek. 9. 3. Añ. 28. 27.

Jer. 17. 9.

Mat. 17. 19.

Mar. 7. 21.

Syr. 12. 25.

Prov. 4. 23. Use.

Jer. 4. 4. Use.

Ezek. 11. 19.

Chap. 36. 26.

Rom. 1. 16.

2 Tim. 2. 23.

Añ. 2. 23.

### { Mans Heart is deceitfull. }

*The imaginations of the thought of mans heart are evill continually.*

The heart of man is full of evill and madnesse, is deceitfull, and wicked above all things, who can know it? from thence come evill thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders.

### { Use. }

Let us pray the Lord to give us a new Spirit; to take away our stony hearts, and to give us hearts of flesh, that we may walke in his statutes, and keepe his Judgements.

### { Gods Justice? Evill? how permitted by God. }

God permitteth evill by a certain voluntary permission, in that he forsaketh the second cause in working evill, and his Creature, either by detaching the grace it had, or not bestowing that it wants. Now that which is evill hath some respect of goodnesse with God for three causes:

1. First, in that it is the punishment of sinne.

2. Secondly, As it is a new Action or Act.

3. Thirdly, As it is a Chastisement, a triall of ones faith, a Martyrdome, and propitiation for sinne, as the death and passion of Christ (as the Apostle saith;) Him, I say, being delivered by the determinate counsell and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

If

1. **Note.** If we observe these Caveats, God is not only a bare permissive Agent in an evill work, but a powerfull effectour of the same, yet so as he neither instilleth an aberration into the action, nor yet supporteth or intendeth the same; but that he most freely suffreth evill, and best disposeth of it to his owne glory. As for Example, let a man spur forward a lame horse; in that he moveth forward, the Rider is the cause, but that he halte, the horse himself is the cause. The like may be said of Gods action in an evill subject.

2. Observe that there is *Malum pœna*, & *malum culpæ*: The evill of punishment, and the evill of sinne: Now the Lord is the Authour of the evill of punishment for sinne, but not of the evill of sinne, &c.

{ The Lord is said } To bring evill upon Jerusalem, upon *Iob*, and upon the wicked; and to determine evill against the house of Judah, to set his face for evill, not for good against Jerusalem. To raise evill against *David*, to bring evill upon *Ieroboam*, *Ahab*, and their posteritie, on the house of the wicked, and on those that served other gods: so that there should not be evill in a citie, but it should come from him.

To create light and darknesse, the destroyer to destroy, &c.

To deceive the people and prophet, and to destroy *Ahitophels* counsell, that he might bring evill on *Abshalom*.

To lay a stumbling block before the people that commit iniquitie,

To mingle the spirit of error among the heathen, to send a lying spirit into the mouth of *Ahabs* prophets, with an evill spirit on the men of *Shechem*, and king *Saul*, and evill Angels on wicked men with strong delusions,

To move *David* to number the people, to will *Shimei* to curse, to stirre up *Pharaoh* to shew his power in him, and to turne man to destruction.

*Amos 3.6.*  
*Isai. 45.7.*

{ Use. }

Pray with *David* that thy heart be not inclined to evil, to commit wicked actions.

*Ier. 39.16.*

*Chap. 49.37.*

*Ier. 44.26.*

*Iob 42.11.*

*Ier. 6.3.*

*Micha 1.12.*

*Ier. 35.16.*

*2 Sam. 12.*

*1 Am. 14. Chap. 21.22.*

*2 Sam. 29.18.*

*Iob 23.15.*

*Amos 3.6.*

*Ier. 32.1.*

*Chap. 45.7. Chap. 44.*

*Ier. 4.10.*

*Ezek. 14.9.*

*2 Sam. 19.*

*Ier. 6.21.*

*Ezek. 2.26.*

*Ier. 19.19.*

*1 Chron. 21.*

*Iudg. 9.23.*

*2 Sam. 16. & 18.*

*Psal. 38.49.*

*2 Th. 2.11.*

*2 Sam. 24. Chap. 16.10.*

*Rom. 9.17.*

*Psal. 90.4.*

*James 1.13.*

*Gen. 22.*

*2 Cor. 12.7,8.*

*&c.*

*1 Kin. 22.*

*Deut. 13.3.*

*Hos. 5.15.*

*Rom. 1.26.*

*Act. 5.30.*

*Ab. 17.28.*

*Deut. 8.2.*

*2 Chron. 31.*

{ Gods Tempting } and { How God is said to tempt. }

**T**emptation is nothing else but the inticement of the soule or heart, either by the corruption of Mans Nature, the allurements of the world, or the devill, to any sinne. In this manner God tempteth not, for he cannot be tempted to evill, neither tempteth he any man to evill: for out of the mouth of the most High proceedeth not good and evill, but we are drawn on to the same divers wayes, but especially three wayes:

1. By the devill who waiteth to work our overthrow and damnation.

2. By our concupiscence in consenting to Sarans suggestion, and

3. By vicious companie, being seduced by ill persuasion.

Now God may be said to leade into Temptation of Probation.

1. By universall probatory precepts; such was *Abrahams* to kill his sonne,

2. By sending extraordinary measure of prosperitie, or adversitie,

3. By letting loose of *Satan* (his Ban-dogge) to buffet and molest the Godly; as

4. *Paul* was; or to seduce the wicked, as *Ahabs* prophets were.

By offering occasions and objects, to trie whether a man will sinne or not; like a matter suspecting his servant, which in word professeth fidelitie, layes a purse of money in his wayes, to try if he will steale it, now the trying of him is no sinne, though his servant sinne in stealing. In the same manner God tempteth his owne servants, to prove and trie them, to know whether they love him or not.

5. By withdrawing his grace: yet this can be no sinne in God, because he is bound to no man to give him grace, and here is a difference between the tempting of God and *Satan*: God holds back Grace when he tempts: the devill suggests evill motions in his tempting.

6. In every action, so farre forth as it is an action, the same is good, and of God, for in him we live, move, and have our being: As for Example, one man kills another, the very moving of the body in doing of the villanie is of God, but the wickednesse of the action is from man, and the devill who thrust him forward to doe the same.

7. By correcting and humbling his servants for their sinnes, to try how they will abide the crosse: so he afflicted the Israelites and king *Hzekiah*, to see what was in his heart: whereas the devils end in tempting is only to bring the partie unto destruction.

## { Gods Justice } One sinne { punished. }

The Lord trieth	Abraham, by commanding him to offer up Isaac his sonne.	Gen. 22.
	The Israelites { By causing bread to rain from Heaven, By thunder and lightning at the giving of the law unto them. By suffering idolaters among them.	Exod. 16. 4. 2 Chr. 32. 31. Exod. 20. 20. Judg. 2. 12. Chap. 2. 1. Psal. 81. 7. Psal. 83. 1. Job 23. 10. Ge. 39. 7. Matth. 4.
Christ trieth	David, by his knowing of him in his down-sitting, and up-rising.	Ufe. 12. 33. 1. Psal. 73. 2. Matth. 4. Job. 6. 5.
	Iob, by afflicting him, even as gold is tried by men.	
Christ trieth	Christ, as he was man, by suffering Satan to tempt him.	
	Peter, by willing him to come on the waters unto him.	2 Cor. 11.
Christ trieth	Philip, by asking him where he should have bread enough to feed all the multitude that followed him.	Heb. 11. 36. 37.
	Saint Paul, and other Godly persons, by mockings and scourgings, and by bonds and imprisonment, that they might obtain by him the first Resurrection.	
God	Trieth the Godly as silver is tried, but delivereth them again.	Psal. 66. 10.
	He proveth men to see if they love him entirely.	Leut. 1. 3.
God	Thinke it not strange (saith Saint Peter) concerning the serie trials that are among you, as though some strange thing were come unto you.	1 Pet. 4. 12.
	There is no temptation buth taken you, (saith Saint Paul) but such as is common to men: But God is faithfull, who will not suffer you to be tempted above that you are able: but with the temptation also make a way to escape, that ye may be able to biae it.	1 Cor. 10. 13.
God	Will trie the righteous, (saith David:) and knoweth how to deliver them out of temptation, (saith Saint Peter.)	Psal. 11. 5. 2 Pet. 2. 9.

## { Gods Justice } One sinne { punished. }

{ For one sinne }	The Angels were cast downe from Heaven into darknesse.	Judg. 6.
	Adam and Eve were both turned out of Paradise.	Gen. 3.
{ For one sinne }	Cain { from Gods presence.	Gen. 4.
	Ishmael { from Abrahams house.	Gen. 17.
{ For one sinne }	Cham { was cast out { of his fathers favour.	Gen. 9.
	Jonah { of the ship into the water.	Jonah 1.
{ For one sinne }	Saul { from being King any longer.	1 Sam. 15.
	Abimelechs wife and other his women were made barren.	Gen. 20.
{ For one sinne }	Achan was stoned to death, his cattell, wife, and children.	Iosh. 7.
	Ananias and Saphira were stricken dead one after the other.	Act. 5. Dan. 5. 6.
{ For one sinne }	Bethshemites were slain fiftie thousand in number.	1 Sam. 6. 19.
	Two captains with their fifties with fire were consumed.	1 King. 1.
{ For one sinne }	David had seventie thousand subiects destroyed.	2 Sam. 24. 12. 10.
	Daniel's accusers, with their wives, by Lions perished.	Dan. 6.
{ For one sinne }	Dives not relieving Lazarus is in hell damned.	Luk. 16. 12. 17.
	Esaue selling his birth-right, lost his fathers blessing.	Gen. 25.
{ For one sinne }	Er and Onan doing wickedly, were both of them slain.	Gen. 38.
	Hezekiah's posteritie and treasures were into Babel carried.	2 Kin. 20.
{ For one sinne }	Herod was stricken, and eaten with wormes, and so dyed.	Act. 12.
	Gideon brought the Lords wrath on all his posteritie.	Judg. 5.
{ For one sinne }	Gehazi with all his seed were plagued with leprosie.	2 King. 5.
	Ieroboams hand was withered, so that he could not move it.	1 King. 13.
{ For one sinne }	Ieshophat's ships were broken, so they could not traffique.	2 Chron. 20.
	Israelites were to the number of three thousand slain.	Exod. 32.
{ For one sinne }	Iofab that godly King dyed by the hand of an Egyptian.	2 Chron. 32.
	Korah with his companie were into the earth swallowed.	Numb. 16.
{ For one sinne }	Korah's Confederates were with fire from God destroyed.	Idem.
	Lots wife looking back into a Pillar of Salt was turned.	Gen. 19.
{ For one sinne }	Levites wife playing the whore, was to death abused.	Judg. 20.
	Miriam speaking against Moses was leprous for a time.	Numb. 10. 12.
{ For one sinne }	Michal to her dying day, for deriding David, was barren.	2 Sam. 6. 23.
	Moses and Aaron entred not into the Land of Canaan.	Deut. 32. 51.
{ For one sinne }	Disobeying the Prophet was by a Lion slain.	1 King. 20.
	The man { Gathering sticks on the Sabbath { was stoned,	Numb. 15.
{ For one sinne }	Blasphemed the Name of God {	Levit. 24.
	Of Ahdoth were with Emerods plagued.	1 Sam. 5.
{ For one sinne }	Sent to spie out Canaan in the plague died.	Heb. 3. 10.



{ For one sinne }

Many little children were with beares destroyed.  
*Nimrod* was the cause that all languages were confounded.  
*Nadab* and *Abihu* were both with fire consumed.  
*Pharaob* and *Abimelech* taking *Abrahams* wife, were plagued.  
 Prophet seduced was in the vway slaine by a Lyon.  
 Prince of *Samariah* was in the gate to death trodden.  
*Peter* vvas called Satan by Christ rebuking him.  
*Reuben* lost his dignity for lying vvith his fathers concubine.  
*Shechem* and *Hamor*, and all the *Shechemites* vvere slaine.  
*Shemaiab* and all his seed vvere brought to destruction.  
*Simon Magus* had a curse by the Apostle pronounced against him.  
*Euticus* fell downe dead : *Elimas* vvas blind suddenly.  
*Uzzab* vvas stricken dead : *Uzziah* vvith leprosie.  
*Zacharias* vvas stricken dumbe, and that for his incredulitie.  
 All mankinde by *Adams* transgression are damned vvithout Gods great love  
 towards them in Christ extended : *who for the sinne of man most willing-*  
*ly suffered.*

2 Kin. 2.  
 Gen. 11.  
 Lev. 10. 1.  
 Gen. 12. Ch. 20  
 1 Kin. 13.  
 2 Kin. 7.  
 Mar. 8.  
 Gen. 49.  
 Gen. 34.  
 Jer. 29.  
 Act. 8.  
 Act. 20. Ch. 13.  
 2 Sam. 6. 2 Chr. 26.  
 Lu. 1. 20.  
 1 Cor. 15. 21.

{ Use. }

1. If God (as you have heard) spared not his owne Sonne, because he tooke our  
 sinnes upon him, but punished him so sharply, what shall we looke for, unlesse  
 we repent ? And if the justice of God be so great against sinne, that he spared not  
 the *Elect*, though they be justified by Christ, but chastened them ; what then  
 shall the wicked and impenitent sinner looke for ?

2. If God have punished one sinne so severely in the Angels, in *Adam*, and in o-  
 ther godly men, what shall we looke for that have committed so many sinnes a-  
 gainst him ? If God have damned so many for lesser sinnes then ours are, what  
 will he doe to us for greater ?

If God have borne longer with us, then he hath done with many other, whom  
 he hath cut off vvithout giving them time of Repentance . What reason is there  
 that he should beare longer vvith us ?

If God have not spared the naturall branches, let us then dread for whom these  
 enamples are vvritten to admonish us.

2 Peter 2. 2.  
 Iudg. 6.

1 Cor. 10. 11.

{ To avoid sinne }

Thinke of { The worlds vanitie, to contemne it : of death, to expect it : of  
 judgement, to avoid it : of hell, to escape it : and of Heaven to  
 attaine it.

{ Gods Justice? evil with evil } punished. }

Such is the Justice of God, as that he hath ordained, that men shall be rewar-  
 ded in their kind, like for like, according to Christs saying, *With what mea-*  
*sure yee meet, it shall be measured to you againe.* Wherein wee may observe the  
 rule of Gods Justice in the punishment of sinne, in the same kind that men offend,  
 And herein God deales vvith man according unto *Dauids* prayer (saying) *Re-*  
*ward them O Lord according to their deeds, and according to the wickednesse of their*  
*inventions : Recompence them a'ter the vvorkes of their owne hands, and render them*  
*their rewards,*

Mat. 15. 11.

Psal. 111.  
 28. 4.

*Adam* { Eating of the tree of knowledge of good and evil, of which they should  
 and { not have eaten, were both barred of the tree of life, vvhereof they  
 Eve { might have eaten.

Gen. 3.

*Adonizbech* cut off the thombes of others, his thombes were cut off by a  
 nother.

Iudg. 1. 7.

*Abah* spared *Benadab* : his life vvvas for him required of the Lord.

1 Kin. 10. 42.

*Amron* hated *Thamar* his sister : he vvvas hated of *Abolom* his brother.

2 Sam. 13.

*Abolom* vvvas of his haire proud : his haire his death caused.

2 Sam. 18.

*Agag* made childlesse vvomen : his mother vvvas made childlesse of him.

1 Sam. 15.

*Achitophel* gave evil counsell to *Abolom* : his counsell vvvas his destruction.

2 Sam. 17.

*Ammonites* { kept in bondage } the *Israelites* { they were in bondage to } them  
 { derided } after { derided by }

Jer. 49. 31.  
 Ezek. 25. 2.

	<i>Ammonites</i> denied to entertaine the Israelites with bread and vwater, being tem- and portall things: they were denied by the Israelites (as God comman- <i>Moabites</i> ded) to be partaker with them of spirituall things.	<i>Deut</i> 23. 2. <i>Neb</i> 13. 11.
	<i>Balaack</i> seeking to curse <i>Israel</i> by <i>Balaam</i> , was cursed with his by <i>Balaam</i> . <i>Caldeans</i> spoiled many Nations: they were spoiled againe by Nations.	<i>Num</i> 22. 5. 6. <i>Hof</i> 2. 8.
	Subtily deceived <i>Achish</i> the King, he was deceived by a woman, Caused <i>Urijah</i> to be made drunke, his son <i>Amnon</i> was drunke.	<i>1 Sam</i> 27. <i>2 Sam</i> 13.
<i>David</i>	Caused <i>Urijah</i> to be slain: three of his sons were slain. Deceived <i>Abimelech</i> by a lie: was deceived by <i>Ziba</i> by a lie. Lay with <i>Bathsheba</i> secretly: <i>Abolom</i> with his Concubines openly.	<i>Chap</i> 14. <i>Chap</i> 11 <i>Ch</i> 16 <i>1 Sam</i> 21. <i>Luk</i> 16. <i>Ezth</i> 3. <i>Chap</i> 7.
	<i>Dives</i> denied crumbe on earth: he is denied drops in hell.	<i>Mat</i> 2.
	<i>Hamon</i> got a Commission to put the <i>Jewes</i> to death: <i>Ester</i> got a Commission to put his sons to death: He likewise made a gallowes to hang <i>Mordecaion</i> , was himselfe hanged upon.	<i>3. 4. 6.</i> <i>Gen</i> 25. <i>Gen</i> 27.
	<i>Herod</i> purposed not to doe as he said he would to the Wife-men: The Wife-men returned nor, as they said they would unto him.	<i>Gen</i> 35. <i>Ch</i> 27. <i>Ch</i> 29. <i>Ch</i> 28.
	<i>Isaac</i> made a lye to <i>Abimelech</i> , saying, <i>Rebecca</i> was his sister, <i>Jacob</i> made a lye to <i>Isaac</i> , saying, he was <i>Esaue</i> his brother.	<i>Ch</i> 35 <i>Ch</i> 41. <i>Deut</i> 4. 25. <i>Amos</i> 5. 25. <i>Ier</i> 30. <i>16. 6.</i>
	Lay with <i>Rabels</i> maid unlawfully, his son <i>Reuben</i> opprobriously. <i>Jacob</i> Deceived <i>Esaue</i> his eldest brother, was deceived with <i>Leah</i> the elder sister: abode 10 years from <i>Isaac</i> : <i>Ioseph</i> so long from <i>Jacob</i> .	<i>Zach</i> 7. 12. <i>Hof</i> 4. 6.
	In <i>Israel</i> following Idolatry: were constrained to it in captivity. Keeping in bondage their servants: were in bondage to other. Would not heare the Law of God: were not heard by God. Regarded not to know God: were not regarded to be knowne of God.	<i>Rom</i> 11. 28. <i>Ex</i> 24. 7. <i>Nu</i> 21. 18. 24. 5
	Refused knowledge: they were destroyed for lacke of knowledge. Spilt others bloud without hiding: theirs were spilt without cove- ring.	<i>Hof</i> 4. 13. <i>14. 6.</i>
<i>Israelites</i> and <i>Jewes</i>	Cast away the Statutes that were good: had Statutes that were not good. Stung <i>Moses</i> with their tongue: were themselves with Serpents stung.	<i>Deut</i> 32. 21. <i>Rom</i> 10. 19.
<i>Ezek</i> 3. 8.	Going after other gods a vvhoring, their wives, &c. became whores. Deceived the Lord of his praises: were deceived of the earthly increase. Moved the Lord to jealousie with that which was not good, and pro- voking him to anger with their vanities: The Lord moved them to jealousie with those which were no people, and provoked them to anger with a foolish Nation.	<i>Lam</i> 1. 8.
	Dishonoured God in their prosperity, not regarding him, they were dishonoured by men in their captivity and affliction, despising them.	<i>Gen</i> 16. 12. <i>Ab</i> 213. <i>Ch</i> 16 22
	<i>Ismaels</i> hand was against every man: every mans hand was against him.	<i>Deut</i> 21. 13. <i>Gal</i> 3. 13.
	The <i>Jewes</i> Mocking at <i>Christ</i> and the Apostles, are now derided by other. Going about to make <i>Christ</i> accursed, by hanging him on the tree, are now themselves accursed with their seed by incredulity.	<i>Ier</i> 33. 1. <i>Ios</i> 3. 6. <i>Mat</i> 27. <i>Isai</i> 10. 12.
<i>Isa</i> 30. 16	The <i>Jewes</i> Enemies tooke the children of <i>Judah</i> and <i>Ierusalem</i> , and sold them to the <i>Grecians</i> : Their children were sold againe to the <i>Israelites</i> .	<i>Dan</i> 3.
	<i>Iudas</i> sought <i>Christ</i> s death: he dyed on a tree hanging himselfe.	<i>Leu</i> 10. 2. <i>Exod</i> 1.
	<i>Babell</i> King dealt with the <i>Jewes</i> cruelly: the like was shewed to his poste- ritie.	<i>Chap</i> 12. <i>Chap</i> 14. <i>Mat</i> 26. <i>Ioh</i> 21. 17. <i>Mar</i> 8. 32. 33. <i>1 Ki</i> 13. 2. 35
	The men Casting <i>Shadrach</i> into the furnace: were burnt with the flame. That murdered any were for the most part murdered againe.	<i>Ier</i> 48. <i>Luk</i> 15. <i>1 Kin</i> 12.
	<i>Nabal</i> and <i>Abihu</i> offered strange fire, they were consumed with fire.	
	<i>Pharaob</i> slew the children of the <i>Israelites</i> : an Angell slew the <i>Egyptians</i> : cau- sed the children of the <i>Israelites</i> to be drowned: hee and his were drown- ed.	
	<i>Peter</i> denied <i>Christ</i> three times, before he was constant in beleeving: <i>Christ</i> de- manded <i>Peter</i> three times, <i>Lovest thou me?</i> before he gave credit to his saying: He rebuked <i>Christ</i> , and <i>Christ</i> rebuked him.	
	The Priests that burnt incense on strange Altars, their bones were burnt on altars.	
	The People that derided <i>Israels</i> desolation: others derided their destruction. The Prodigall consuming his estate prodigally: was punished with penury.	
	<i>Reboboam</i> refusing the counsell of old-men: was prejudiced by counsell of young-men.	<i>Reboboam</i>

*Rehoboam* and his princes forsaking God; they were forsaken by the Lord.  
*Shems* sons became brick-burners to build *Babel* to get a name; their posteritie were brick-burners to *Pharaoh* to their shame.

The *Sodomites* burned in lust one with the other; they were burnt in fire together  
*Samson* burnt the corn of the *Philistines*; his wife was burnt by the *Philistines*.  
*Samson* did to the *Philistines* at other times, as they formerly had done to him.

Cast away the Word of the Lord; he was cast off from the Lord.  
*Saul* Deceived the Witch by changing his apparell, he was deceived by the devil, changing himself into the shape of *Samuel*.

The *Sodomites* discovered their shame to those that they beastly loved: The Lord discovered their shame to those that they hated.

*Saul* and *Ponathan* slew the *Gibeonites* with whom *Ioshua* had made a league before time; they were both of them slain by the *Philistines*.

*Sennacherib* trusting in his god *Nisroch*: was slain by his son before him.

The servant that shewed no mercie to his fellow, his master shewed none to him.

The women of *Israel* abusing their sweet odours, girdler, stomachers, haire, and beaurie; the Lord in stead thereof gave them stinks and rents, baldness, girdles of sackcloth, and burnings.

The wicked in this world say to God, *Get from us, we desire not the knowledge of thy wayes*: The Lord will say to them in the day of Judgement, *Depart from me, I will none of ye*.

*Satan* tempted *Christ* fortie dayes in his unglorified bodie: *Christ* triumphed over *Satan* fortie dayes in his glorified bodie.

Death and the Devill rejoiced over *Christ* being in his grave after his Passion: *Christ* overcame them, and rejoiced over them by his Resurrection.

Wherewith a man sinneth, by the same shall he be punished.

As every person hath done, so shall it be done to him.

Eye for eye, tooth for tooth, hand for hand, &c. shall be given.

God will render to every man according to his works.

Reade *Deut.* 1.46. *Chap.* 7.12. *Chap.* 11.13. *Iosb.* 1.8. 1 *King.* 14.13. *Ecc.* 7.27. *Iob* 3.13. *Chap.* 16.18. *Chap.* 20.8. *Chap.* 3.19. *Prov.* 1.24. *Chap.* 5.23. *Chap.* 8.38. *Chap.* 11.5.27. *Chap.* 12.13.23. *Chap.* 14.14. *Chap.* 22.16. *Chap.* 24.12. *Chap.* 28.10. *Iсай.* 11. *Chap.* 8.6. *Chap.* 22.13. *Chap.* 30.2. *Chap.* 49.25. *Chap.* 50.11. *Chap.* 52.3. *Chap.* 59.8. *Chap.* 66.3. *Ier.* 6.19. *Chap.* 25.6.14. *Chap.* 30.16. *Chap.* 50.29. *Chap.* 51.24. *Ezek.* 11.12. *Chap.* 18.30. *Chap.* 25.14. *Chap.* 35.11. *Chap.* 36.2. *Chap.* 39.24. *Hof.* 4.11. *Obad.* 1.15. *Psal.* 9.5. & 37.15. & 52.4. & 62.12. *Matth.* 10.14. *Chap.* 12.35. *Chap.* 24.48. *Iohn* 15.2. 2 *Cor.* 11.13. *Chap.* 12.6. *Col.* 3.15. 2 *Thes.* 1.6. *Chap.* 2.9. *Luke* 12.48. *Gal.* 5.7. *Rev.* 2.23. *Chap.* 18.6. *Chap.* 20.13. *Rom.* 2.9. 2 *Cor.* 5.10. *Micah* 1.7. *Wisd* 11.5.

Addeth to the word of God; plagues shall be added unto him.

Ashamed is of *Christ* on earth; *Christ* will be so of him in Heaven.

Afflicted the children of God, the Lord will afflict him.

Believeeth not the truth of God to be saved; shall believe lies, and be damned.

Closeth himself with cursing, cursing shall enter into him.

Committeth iniquitie, and erreth in vanitie, it shall be added unto him.

Contendeth with those that be godly, the Lord will contend with him.

Condemneth another doing the same, shall be condemned in the same.

Despiseeth God, God will despise him: that deceiveth, shall be deceived.

Dealeth treacherously with others, shall be so dealt withall.

Denyeth mercie to the poor on earth, shall be denied mercie in Heaven.

Destroyeth the Temple of God, him shall God destroy again.

Devoureth the godly, and forsake God; God will devoure and forsake.

Forgiveth not injuries done unto him, shall not be forgiven.

Frowardly carrieth himself towards God, God will do so to him.

Falsely accuseth any; he shall be falsely accused by other.

Hateth, shall be hated: that judgeth, shall be so judged.

Killeth and murdereth others, shall be murdered by other.

Lyeth waite for another mans wife; his wife shall grinde to another.

Mocketh at judgements, judgements are prepared for him.

Oppresseth any making him poore: shall be brought to povertie.

Roleteth a stone, the stone shall returne upon himselfe.

Robbeth the godly: God will stirre up some to robbe him.

Stoppeth his eare at the poore, shall cry and not be heard.

Sheweth no mercie: to him shall be condemnation mercilesse.

Serveth not God with a good heart; shall serve his enemies.

Spoiles the souls of others: God will spoile the soul of him.

2 *Chron.* 12.5.

*Gen.* 11.

*Exod.* 1.

*Gen.* 19.

*Iudg.* 15.

11, & c.

1 *Sam.* 15.

*Chap.* 18, & c.

*Ezek.* 16.

36, & c.

*Iosb.* 3.9.

1 *Sam.* 3.1.

2 *King.* 19.

*Matth.* 18.

*Iсай.* 3.

*Iob* 21.14.

*Matth.* 7.23.

*Matth.* 4.1.

*Act.* 1.3.

*Eph.* 4.8.

*Hof.* 1.14.

*Wisd.* 11.13.

*Ier.* 15.29.

*Lev.* 24.

*Iob* 34.11.

*Rev.* 22.18.

*Luke* 9.16.

*Gen.* 3.23.

2 *Thes.* 2.11.

*Psal.* 109.7.

*Iob* 15.21.

*Psal.* 69.7.

1 *Act.* 4.9.25.

*Rom.* 2.1.

1 *Sam.* 2.30.

2 *Tim.* 3.13.

*Iсай.* 33.1.

*Iob* 5.13.

*Matth.* 20.4.

1 *Cor.* 3.7.

*Ier.* 21.16.

1 *Chron.* 28.

*Mark.* 11.26.

*Psal.* 18.26.

*Deut.* 19.16.

*Ezek.* 35.6.

*Matth.* 7.2.

*Luke* 10.17.

*Iob* 31.9.

*Prov.* 19.28.

*Prov.* 22.16.

*Prov.* 26.27.

*Ier.* 30.16.

*Prov.* 21.13.

*Iam.* 2.13.

*Deut.* 28.

*Prov.* 22.13.

*Iob.* 2.8.

The Person that

The



**The Person that** {  
 Sinner without the Law; shall perith without the Law.  
 Seeketh evill and vengeance, evill and vengeance shall come to him.  
 Soweth sparing, to the flesh and wind; shall reap the same.  
 Scorneth others; shall be scorned by the Lord again.  
 Shooteth his arrowes to the godly; God shall shoor at him.  
 Troubleth a widow, &c. his wife shall be made a widow.  
 Turneth his eare from hearing the Law, his prayers shall be abominable.  
 Worketh evill, shall be wrapped in evill not knowing whence it is.  
 Walketh stubbornly against God; God will walk so against him.  
 Is unfaithfull unto others: others shall be so unto him.  
 Thus every man is recompenced according to the work of his hands.

## { Use. }

Whatsoever therefore ye would that men should doe unto you, even so doe yee unto them, saith Christ.

## { Gods Mercie } Good with good { rewarded. }

**Abraham** { Shewed his love to God in offering up *Isaac* his sonne.  
 The Lord manifested his love to *Abraham* by sparing him.  
**Abimelech** relieved *David*: His sonne *Abiathar* was relieved by *David*.  
**Abiathar** suffered in affliction with *David*: His life was by *Solomon* saved.  
**The Apostles** { Used their tongues to laud God: they were sanctified by God.  
 Loved Christ, they were beloved of God himselfe and Christ.  
 Suffered with Christ: they are now in blessednesse with Christ.  
**Abigail** relieved *David*'s povertrie: she was advanced by him to Regency.  
**Barzillai** shewed to *David* his Amitie: *Solomon* shewed kindnesse to *Barzillai*.  
 The Centurion loved the Jewes, and built a Synagogue for them: The Jewes in love prayed Christ to heale the servant of the Centurion.  
**Daniel** expounds the dreame of *Nebuchadnezzar*: he promoted him to honour.  
**David** { Shewed mercie to an Egyptian: He discovered his enemies to him.  
 Being relieved by many in his necessitie, sent to them of his plentie.  
**Ebedmelech** shewed mercie to *Jeremie*: The Lord shewed *Ebedmelech* mercie.  
**Renoch** walked on earth with God: He was taken up into Heaven by God.  
**Iob** comforted many in his affliction: The Lord comforted him.  
**Jonathan** { Shewed mercie to *David*: his son *Mephibosheth* had mercie from *David*.  
 Delivered the Israelites from the Philistines; was delivered by the Israelites.  
 Saint *Iohn* commended of Christ behinde him: Christ did the like of St *Iohn*.  
 The Kenites shewed mercie to Israel: They found mercie at the hands of *Saul*.  
 King *Hiram* and Queen of *Sheba* gave gifts to *Solomon*: they had the like of him.  
 Just *Lot* entertained two Angels: He was delivered from Sodome by them.  
**Moses** shewed love to *Jethro*'s daughter: he found love from her father.  
**Magdalene** gave Christ oyle to annoint him: Christ gave her pardon of sinne.  
 The men employing the Talents delivered them: had more given them.  
**Nabash** comforted *David* in affliction: *David* sent to comfort his sonne.  
**Obed-Edom** entertained Gods Ark into his house: he was blessed with his house.  
**Onesiphorus** shewed mercie to *Paul*: *Paul* prayed God to shew mercie to him.  
**Publius** entertained *Paul*: *Publius* his father was healed by him.  
 The Philippians releevd *Paul*'s necessitie: The Lord gave them riches in glorie.  
**Paul** shewed mercie in healing many: he had from them things necessary.  
**Rabab** preserved the spies of *Ioshua*: she was preferred by *Ioshua*.  
**Ruth** accompanied *Naomi*: *Boaz* married her, a man of authoritie.  
**King Saul and Jonathan** { Shewed the men of Jabez-Gilead kindnesse in delivering them from *Ammon*.  
 They shewed them kindnesse at their death by burying them.  
 And *David* promised to shew mercie to the Gileadites again.  
 The Shunamite entertained *Elijah*: she obtained a childe by his prayer being barren.  
 The widow releevd *Elijah*: she had her meale and oyle increased by him.  
 The wife men gave Christ gold, frankincense, and myrrhe: they had Wisedome, Devotion, and Charitie given.  
**Zaccheus** gave Christ temporall food: he had spirituall food given him.

Rom. 2. 12.  
 Prov. 11. 27.  
 2 Cor. 9. 6.  
 Gal. 6. 2.  
 Prov. 3. 34.  
 Psal. 64. 4. 7.  
 Exod. Tenth Trib.  
 22. 22 | Deut. 15. 16, 19.  
 Prov. 19. 8.  
 Eccles. 2. 7.  
 Levit. 26. 23.  
 Luke 16. 12.  
 Psal. 28. 4.  
 Prov. 24. 12.

Matth. 7. 12.

Gen. 22.

1 Sam. 11.  
 1 King. 2.  
 Ath. 1. 2.  
 Job. 16. 27.  
 Matth. 19.  
 1 Sam. 30.  
 1 King. 2.

Luk. 7. 4.  
 Dan. 4.

1 Sam. 30.  
 Jer. 38. & 39.  
 Gen. 5.

Job 4. & 33.  
 1 Sam. 20.  
 2 Sam. 9.  
 1 Sam. 14.  
 Job. 1. 27. | Jer. 39. 7.  
 Mat. 11. 11.  
 1 Sam. 15.  
 1 King. 5. & 10.

Gen. 19.  
 Exod. 1.

Luke 7.  
 Matth. 15.

1 Sam. 10.  
 1 Chron. 19.

2 Sam. 6.  
 2 Tim. 1.

Ath. 27.  
 Phil. 4. 18.

Ath. 18. 9.  
 Job. 2. & 6.

Ruth 1. & 4.  
 1 Sam. 11. | Tongues,  
 Ath. 2.

2 Sam. 2. | Virgins,  
 Matth. 25.

2 King. 4.

1 King. 17.  
 Matth. 2.

Luke 19.

The



		Aboundeth in Christs sufferings : his consolation shall abound in Christ. Abideth in Christ, keeping his words : let him aske it shall be given. Blesseth those that are Gods children : God will bless him. Casteth his bread on the waters, shall find the same againe. Casteth his care on the Lord : The Lord will care for him. Confesseth Christ before men : Christ will confesse him in Heaven. Doth righteously : God will render his righteousnesse to him. Doth not evill : no evill shall at any time come neare him. Draweth neare unto God : God will draw neare unto him. Exalteth wisdom : Wisdom shall and will exalt him. Followeth righteousnesse and mercie : shall find life and righteousnesse againe. Forgiveth another : shall be himselfe by the Lord forgiven. Godly is and upright : the Lord will to shew himselfe to him. Gives to others : shall from the Lord have given againe. Honours God before man : the Lord will honour him againe. Honoureth his Father : shall receive honour from his children. Keepeth company with Wise-men : shall obtaine wisdom. Liberrall is, shall have plentie : and that watereth shall have rain. Loveth wisdom, and Christ loosing his life for him, shall find wisdom and Christ, with eternall life againe. Overcommeth in keeping Gods Word : hee shall have power to overcome. Planted is to the similitude of Christs death : shall so be to his resurrection. Pitteth the poore : the Lord will restore what is laid out by him. Returneth unto the Lord : the Lord will returne unto him. Receiveth a prophet : shall receive the reward of a prophet. Seeketh after wisdom : the Lord and good things shall find. Soweth righteousnesse, and to the spirit, shall reape the same :	2 Cor. 1. 5. Job. 15. 7. Neh. 24. 9. Ex. 23. 22 Eccles. 11. 1. 1 Pet. 5. 7. Luk. 12. 8. Job 33. 26. Eccles. 7. 1. 1am. 4. 8. Pro. 4. 8. Pro. 21. 21.
Heareth.	{ The person that }		Mat. 6. 14. Psa 18. 25. Mat. 10. 42. 1 Sam. 23. 30. Ec. 3. 6. Prov. 13. 20. Prov. 11. 5. Prov. 8. 17. Job. 14. 21. Neh. 10. 39. Rev. 3. 21.
Rev. 3. 20. Openeth.			Rom 6. 5.
Rev. 2. 26. Overcometh.			Pro. 19. 17. Zec. 13. Mal. 3. 9. Mat. 10. 41. 2 Chro 15. 2. Prov. 11. 17. cap. 8. 17. 2 Cor. 9. 6. Gal. 6. 8.
Saith Job. 33. 27.			Pf. 18. 25. Pro. 12. 14. 2 Sam. 22. 21. Pf. 18. 20. &c.
Walketh.			Gal. 6. 7.
Pro. 13. 20 Yeeldeth.			
Rom. 6. 16			
		The Lord vvill shew himselfe mercifull with the mercifull ; and with the upright man vvill shew himselfe upright. The recompence of every mans hand shall be rendered unto him : for the Lord vvill reward every one according to his righteousnesse, and according to the cleannes of their hands doth he recompence them. Whatsoever a man soweth that shall be reape.	
		Gen. 9. 23. 24. Chap. 24. 18. Exod 1. 10. Chap. 23. 22. Iosh. 1. 8. Lev. 16. 4 D. ut. 7. 12. Iosh. 14. 14. 2 Sam. 22. 2 Kin. 10. 30. 1 Chro. 28. 9. Job 8. 5. Chap. 22. 23 &c. Chap. 21. 20. Chap. 33. 25. Chap. 36. 11. Prov. 2. 2. Chap. 3. 3. 8 Chap. 11. 27. Chap. 13. 13. 22. Chap. 14. 22. Chap. 24. 12. Chap. 8. 27 1/a. 1. 19 Chap 33. 15. Chap 57. 13 Chap. 58. 9. 10. Jer. 7. 5. Chap 17. 10. Joel 2. 12. Mal 3. 10. Psa 18. 20. Psa 62. 12. Psa 90. 15. Wisa 6. 10 Mat. 5. 1. Chap. 6. 4 Chap. 10. 32. Chap. 3. 12. Chap 19. 28. Chap. 25. 34 Chap. 26. 13. Job. 1. 12. Rom. 2. 7. 1 Cor. 1. 5. Chap. 5. 10. 2 Cor 2. 10 2 Tim. 2. 11. Rev. 2. 11. 17. Joel 3. 4. Pro. 13. 21.	

{ Gods Justice? Sinne punished { in the place committed. }

{ In the same place where }	Angels, Iud. 6. Adam, Gen. 3. King Abimelech, Gen. 20. Aramites. Ananias, Act. 5. Baals Prophets, 2 Kin. 10. Bethshemites, Balaam. Baalshazzar, Dan. 5. Cham, Gen. 9. Two Captains with their fifties. Children mocking, 2 Kin. 2. Elymas, Act. 13. 11. Euticus sleeping. Hamon, Esch. 7. Herod, Act. 12. Israelites, Num. 11. Jezebel Queen. Jeroboam, 1 King 13. Jehoiahim Ezek. 17. 6. Kain, Gen. 4. Korab. Lots wife, Gen. 19. Miriam, Numb. 12. Nebuchadnezzar, Dan. 4. Nimrod. Onan and Er, Gen. 38. Pharaoh, Exo 4. Philistines, Iudg. 16. Prodigall. Peter, Mar. 8. 32. Paul, Act. 9. Nadab, Lev. 10. Samaria Prince. Senecherib, 2 King. 18. Solomon, 1 Kin 11. Sodomites, Gen. 19. Sampson. Simon Magus, Act. 8. The two hundred and fifty men, Numb 15. Uzzeb. Uzziab, 2 Chro 26. Scavages sons and Zachariah sinned ; They were every one of them punished.	1 Ki. 20. 1 & 6 Numb. 22. 2 Ki. 6. 1. Act. 10. 2 King. 9. Num 16. Gen 17. Luk 15. 2 King. 7. Iudg. 16. 2 Sam. 6. Act. 19. Luk. 12. 20. Numb. 25. 8.
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In

## { Gods Mercie? Man comforted { in the place he sorrowed. }

In the same place where?

Adam heard sentence of punishment : he heard a sentence of comfort, saying;  
*The seed of the woman shall breake the head of the Serpent.*

Abraham was willed to sacrifice his son; he heard a voyce from Heaven, saying;  
*I will blesse thy seed as the starres of Heaven.*

The Apostles were imprisoned ; they were by an angell, and God comforted.

David suffered under Saul : he was crowned King over all,

Daniel and Joseph was for a time afflicted ; they were honoured,

Hagar was in the Wildernesse with her son; the Lord comforted them,

Hezekiab was by Senacherib threatned ; Senacheribs host was destroyed, and being sicke unto death, had fifteen years added to his life.

Isaac confessed himselfe to be in povertrie ; he was made wealthy.

Iephtab was banished ; he was made captain by the Elders of Gilead.

Iohn was exiled ; He had heavenly mysteries, being ravished.

Iob was by Saran tormented ; he was at the last double blessed.

The Israelites were most by Pharaob vexed ; the more they increased, and being sorrowfull by bondage, were with joyfulness delivered.

Mordecai was by Haman with the Jewes disgraced, they were advanced.

Iehoshaphat feared most the enemy ; the Lord gave him the victory.

Ruth in her poverty gleaned corne ; she was made rich by her kinsman.

Steven was stoned ; he was comforted ; seeing the Heavens opened.

Christ was tempted, the Angels came to him and ministred, and from the Mount Olivet going to his passion, he ascended to glory in Heaven.

*Heaviness may endure for a night : but joy cometh in the morning.*

*They that sow in teares shall reape in joyfulness.*

The Lord will turne sorrow into gladnesse, and will give beauty in stead of ashes : *joyfulness for fighting ; and pleasantnesse for heaviness.*

Gen. 3.

Gen. 22.

Apo. 5. 7. Ch. 16. 26.

Chap. 12. 11.

2 Sam. 1. Psal. 30. 13.

Dan. 4. Ge. 4. 1.

Gen. 21.

2 Chr. 18. ch. 19.

Ch. 10. 1/3 38.

Gz. 32. 10. Gen. 41.

Iud. 11. 1.

Re. 1. 1. 1er 49. 2.

Iob 42.

Ex. 1. 1/2. 9. 15.

Ex. 1. 1/2. 8. 13.

Ez. 13. Ch. 6.

2 Chr. 20. Paul

Ruth 4.

Ait 7.

Mat. 28. 1/2. 16. 31.

Luk. 24. 15.

Psal. 30. 5.

Psal. 126.

1er. 3. 1. 13.

1/3. 61. 3.

## { Gods Justice? Sinne of one { punished in another. }

## { Children punished { for the Sin { of their Father. }

Ob.

How can God in Justice punish the children for the Fathers fault? Seeing the Lord himselfe saith, *The Sonne shall not beare the iniquity of the Father.*

Ans. 1.

Man consisteth of a bodie, which we have from our Parents, and a soule which is given us immediately from God, both subject to corporall and temporall, spirituall and eternall punishments : Of vvhich spirituall and eternall punishment, thou art to understand that of the Prophet (saying) *The soule that sinneth shall die* : *The Sonne shall not beare the iniquity of the Father* : But for corporall and temporall punishments, *God visiteth the iniquity of the father upon the children* : And so God judged the house of Eli for ever, because his sonnes ran into a slander. And so the whole body of the people is punished for the sinne of one or many, unless the sinne be satisfied. So God plagued the Israelites for the sin of Achan : and so threatned to doe if any murdherer escaped.

2.

To this we may answer, as the Lord doth in *Hosea*, speaking to the Jewes, he bids them plead with their mother, comparing himselfe to a husband, shewing that there is no fault in him, but that all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife that hath dealt treacherously, and her adulterous brood also, because they be none of his children. So may God justly plague and forsake both the Parents and the wicked children of wicked Parents.

3.

The punishment is fulfilled on the wicked children, when the Lord withholdeth the means of grace and the spirit of grace from them ; as also in letting the children see their fathers evill vvaies to imitate the same, as also in giving them up to blindness of mind, and hardnesse of heart, and such like, whereupon nothing else can be looked for, but that the children being forsaken of God should live most wickedly, and so move God to take vengeance upon them. So the posterity of wicked *Abah*, and also of *Cham*, beare the curse upon them, for the iniquity of their wicked fathers.

4.

God dealeth herein, as man dealeth with the Serpent, who destroyeth both young and old, because they are enemies unto him, as also because he seeth they can doe nothing else but evill. So the Lord cutteth off the children of the wicked,

Exech. 8. Gal. 6. 5.

1er. 31. 29.

Deut. 4. 16.

2 King. 14. 6.

Gal. 6. 5.

Gal. 6. 5.

Gal. 6. 5.

Gal. 6. 5.

Gal. 6. 5.

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Gal. 6. 5.

ked, for that he seeth if he should suffer them to remaine, they would be as bad as their fathers before them.

The will of God is just of it selfe, and that because it is his will which is most just, and the Authour and Rule of all Justice: who then art thou, O man, which pleadest with God, whose wayes are unsearchable?

Abraham,  
1 Ki. 10. 43.  
2 Ki. 10. 8.  
Exod. 17. 14.

Adam  
Abimelech  
Abab, and  
Jezebel  
Abaz  
Abimelech  
Amaziah  
Achan  
Baasha  
Cham

Dist. 23. 3.

Certain  
Benjamites  
Bethshemites  
Israelites  
Jewes  
Men  
People  
David

Jer. 1. 3. 14.

Daniels Accus.  
The fathers

2 King. 9. 16.  
2 Chron. 32. 25.

Gideon  
Geba  
Eli the Priest  
Haman  
Hezekiah  
Ieroboam  
Isab  
Jonathan  
Isab  
Ishmael  
Korab  
Kain

Hof. 4. 6.  
2 Chr. 34. 21.  
2 Sam. 14. 13  
Lam. 1. 7.  
Ezek. 18. 2.

Israelites  
King Ashur  
Lots daughters  
Manasseh  
The  
Magistrates

1 Sam. 5. 6.

Nimrod  
Pharaoh  
Pharaoh  
Reuben  
Satan  
Shechem  
Samson

Saul

In eating the forbidden fruit: All mankinde suffered.  
Taking *Abrahams* wife: All his kingdome was punished.  
Concerning *Naboth*: and all his posteritie were cut off, with fortie & two other brethren unto *Abaziah* the king.  
And many of his subjects were slain by the Assyrian.  
In hearkning to *David*: and fourscore and five were slain.  
Accusing *Amos*: and his wives, sons, and daughters suffered.  
Taking the execrable things: and all his were stoned.  
And all his posteritie, like *Ieroboams*, were destroyed.  
Discovering his fathers nakednesse: and his posteritie was cursed.  
Abusing the Levits wife: & twenty five thousand were slain.  
Looking into the Ark of God: & fiftie thousand died of the.  
Murmuring against God: and six hundred thousand perished.  
Wishing Christs blood on them: and all became accursed.  
Setting Gods Ark by Dagon. & many of them were plagued.  
Of the old world: yet all save *Noah* dyed in the flood.  
Numbring the people; and sevenie thousand were slaine: and cauled *Uriahs* dearb; & the sword followed after him.  
And their wives and children were cast into the Lions den.  
And their iniquities were visited on  
And the Lords wrath fell on  
And a slaughter was prepared for  
And their iniquities were rendered into the bosome of  
And the eyes failed of  
And the teeth were set on edge of

And Israel and Jerusalem was a reproch among men.  
Making the Ephod; and his posteritie was destroyed.  
Taking *Naamans* gifts: and his posteritie were leprous.  
And his sons; & God took the priesthood from his posterity.  
Seeking to cut off the Jews: and many suffered for his villany.  
Shewing his treasures: and his children went into captivity.  
Setting up the golden calves. & his posterity were destroyed.  
Killing *Abner*: and his blood was of his seed required.  
Tasting hony: and the Lord was with all Israel displeased.  
Flying to Tarshish: and all the Mariners were tossed.  
Deriding *Isaac*: and his mother was with him banished.  
With his Confederates; and their wives & children perished.  
Murthuring *Abel*: and all his posterity with the earth was cursed.

And the Lord was with his faithful servant *Moses* displeased.  
And fourscore and five thousand of his were destroyed.  
Lying with their father: and their issue was accursed.  
Filling Jerusalem with blood: and all his posteritie suffered.  
And *Iacob* and Israel was reproached, and accursed.  
They turned Judgement into gall, and the fruits of righteousness into Hemlock: and the Lord threatned to bring a nation against the people, by whom they should be afflicted.

With his companies; and all languages were confounded.  
In detaining the Israelites; and all his people were plagued.  
In taking *Abrahams* wife; & all his household was plagued.  
Lying with *Jacobs* Concubines; his posteritie lost the dignity.  
Using the Serpent: and all the serpents brood was cursed.  
Ravishing *Deuab*: and all the Shechemites were murdered.  
Burning the Philistines corne: his wife and father were burned.

Slaying the Gibeonites; and divers of his sons were hanged: as also the whole land was with three yeares famine punished.

Rom. 9. 14.  
chap. 11. 33.

Gen. 3.  
Gen. 22.  
1 King. 21.  
2 Ki. 6. 10.  
2 King. 16.  
2 Chron. 28.  
1 Sam. 21.  
Amos 7. 10.  
Joth. 7.  
1 King. 15.  
Chap. 10. 12.  
Gen. 9.

Judg. 19.  
1 Sam. 6.  
Numb. 14.  
Matt. 27.  
1 Sam. 5.  
Gen. 6.  
2 Sam. 24.  
2 Sam. 12.  
Dan. 6.  
Hof. 4. 6.  
Exod. 20. 5.  
Chap. 34. 4.  
Numb. 14. 18.  
Dist. 5. 9.  
2 Chron. 34. 31.  
Numb. 14. 33.  
1 Sam. 14. 21.  
Jer. 21. 8. Lam. 5. 7.  
Job 17. 5. Ezek. 18. 2.

Isa. 43. Dan 9.  
Judg. 8.  
2 King. 5.  
1 King. 2. 27.  
Est. 7.  
2 King. 20.  
1 King 11.  
1 Ki. 2. 2. Sam. 3.  
1 Sam. 14.  
Jonah 1.  
Gen 21.  
Numb. 16. 22.

Gen. 4.  
Dist. 4. 21.  
Tyt. 106. 22.  
2 Ki. 18.  
Gen. 19.  
Jer. 14. 4.  
Isa. 43. 17.  
Mich. 2. 11.  
Amos 6. 12.  
Jer. 6. 13.  
Jer. 9. 10.

Gen. 11.  
Exo. 11. Hof. 4. 6  
Gen. 12.  
Gen. 49.  
Gen. 3.  
Gen. 34.  
Judg. 15.

1 Sa. 1. 13. & 31  
2 Sam. 21.



Salomon  
Sbemaiah  
Ten Spies

Teachers  
Zedekiah  
Mankinde

} Sinned }

Taking outlandish women, &c. And yet ten tribes were rent from his posteritie, and given to his adversarie. Prophesying falsly: and the Lord visited all his posteritie. Bringing up an evil report on the land of Canaan; and the Lord was wroth with all Israels children. Transgressingly; & the Princes of the Sanctuary were slain. And the wrath of the Lord was against all Jerusalem. And yet all creatures were thereby punished: yea, and Christ himself, to make satisfaction for the same, suffered the shamefull death of the crosse; the just for the unjust, doing no sinne, neither was there guile found in his mouth; who in his own body bare our finnes, that we being dead to sin, should live unto righteousness, and being freed from death, should at the last be raised by him to eternall life.

Oppressours  
Prophets

And the whole land was punished. Prophesying falsly: and men, women, and children perished.

The Lord  
faith

If ye doe wickedly, ye shall perish, both ye and the king. He will set his face against that man, and against his familie that goeth a whoring after other gods: He will visit the iniquities of the father upon the children to the third & fourth generation of them that hate him: He will lay up the sorrows of their fathers for them, and will measure their old work into their bosome.

### { Use. }

1. Seeing God punisheth the child en the father sinning: This serves to rebuke those parents that by oppression, &c. goe about to better the estate of their children, thereby bringing Gods curse upon them.

2. This should teach us to pray God not to impute the finnes of our fathers unto us: So did Daniel, who confessed his own finnes, the finnes of the people, and the finnes of their Ancestours.

1 King. 11.  
Chap. 12.  
1er. 29. 32.  
Numb. 11. &  
14. 28. & 32. 9.  
1er. 43. 27.  
1 King. 24.

1 Pet. 2. 22, 23.

Ezek. 12. 19.  
1er. 14. 16.

1 Sam. 12. 35.  
1er. 13. 14.  
Levit. 6. 32. 18.  
20. 5. 106. 17. 5.  
Exod. 34. 7.  
Luk. 11. 51.  
1sa. 5. 7.  
Job 17. 5.

Dan 9. 16.  
Read Psal. 109. 14.  
Prov. 28. 2.  
Syr. 10. 8.  
Dan. 9. 16.  
Syr. 10. 8.

### { Gods Justice } Feare in Man } a punishment for sinne. }

Feare is a timorous apprehension of an evill to come, being nothing else but the betraying of the succours which reason offereth, and is two-fold: Godly and wicked: Godly, fearing to displease God. Wicked, fearing the punishment of God more then God in sinning. Feare again in the Godly is before Afflictions come, and when they are come then their fear is past. Feare in the wicked is not before afflictions come, but when they are come, then they feare too much: For impietie triumpheth in prosperitie, and trembleth in adversitie; but Pietie trembleth in prosperitie, and triumpheth in adversitie.

There are five kinds of Feare:

1. *Naturall*: Which is one of the affections of the Soul created by God, with which Adam was endowed in the state of Innocencie.
2. *Carnall*: The object whereof is flesh, or at the least, that which flesh may do: as, Feare not them that are able to kill, &c.
3. *Servile*: The object whereof is the Judgement of God onely, and this is proper to the wicked, who feare Gods plagues only.
4. *Filiall*: That is proper to the Sons of God, they doe not only feare his Judgements, but love and feare him for his mercie.
5. *Diabolicall*: The devils know there is a God, therefore they feare and tremble, having received the sentence of condemnation.

1. True feare breeds in us a marvellous humilitie, as we saw in Jacob, who was much afraid of his brother Esau, and therefore coming towards him, bowed himselfe seven times unto him.

2. It is very credulous: This again we see in Jacob, for when one told him that his brother came against him so well furnished, he feared greatly, yet disputed not long in the matter.

3. True feare causeth diligence, this also we see in Jacobs Example, who was marvellous studious to salute his brother: disposing wisely of that he had, to prevent his brothers fury.

Feare hath painfulnessse: (saith St John) There is no feare in love: for perfect love casteth out feare: He then that feareth is not perfect in love.

Wisd. 17. 11.

Matt. 14. 26.  
Isai. 4. 13.  
1 King. 17. 32.  
1er. 3. 16.  
1 Job. 4. 13. Rev. 11. 18.  
Jer. 16. 18.  
Mark 9. 33. 1  
Alit. 9. 31.

Iude 6.

Gen. 33. 3.

Gen. 32.

1 John 4. 18.

Feare



{ Feare in the Godly. }

*Isai. 7.1.*  
*A. Gen. 20.*  
*11.*  
*D. 1 Sam.*  
*21.12.*  
*D. 2 Sam.*  
*3.39.*  
  
*7 Gz. 34.30.*  
*Samuel*  
*Saul*  
*1 Sam. 16.2.*  
  
*Job 3.25.*

*Adam*  
*Aaron*  
*David*  
*Eli*  
*Elisha*  
*Gideon*  
*Iob*  
*Jehonathas*  
*Ioseph*  
*Habakkuk*  
*Sarah*  
*Paul*  
*Christ*

} was afraid of {

The voice of God : *Abraham* of *Abimelech* the king.  
*Saul*, seeing his face to shine : *Boaz* of *Ruth* uncovering him.  
*Moses* pursuing him : *Daniel* of visions shewed him.  
The Philistine : *Elijah* of *Iezabel* and *Abaziah* the king.  
*Iehorams* Messenger : *Hezekiah* of king *Athur*.  
An Angel ; so was *Manoah*, *Magdalene*, and other.  
Things that befell him : *Jacob* of *Eſau* his brother.  
The Ammonites : *Ioseph* of king *Herod* and *Archelaus*.  
The Jewes : therefore came by night to beg Christs bodie.  
The voice of God : *Moses* of *Pharaoh*, therefore fled.  
The Lord, having laughed : therefore she denied.  
Shipwrack : *Peter* of the circumcised. } The Apostles of other  
*Herod*, hearing *Iohn* was beheaded. } often-times feared.

*Gen. 2. Chap. 22.*  
*Exod. 34.30.*  
*Ruth 3.8.*  
*1 Sam. 18. Dan. 7.15.*  
  
*1 Sam. 4. 1 Ki. 17.*  
*2 King. 1.*  
*2 King. 16. & 19.*  
*Judg. 6 & 13.*  
*Matt. 16.*  
*Job 3.25. Gen. 31.*  
*2 Kin. 9. Matt. 2.*  
*Iob. 19.*  
*Hab. 3.16. Exod. 2.*  
*Gen. 18.*  
*Act. 7.7.*  
*Matt. 14.13.*

*Uſe.*  
*Pſal. 31.14.*  
*Pſal. 34.4.*

} Reade {

*Luk. 24.37. Mat. 17.6. Mar. 10.14 Luk. 9.45. Iob. 6.19. Act.*  
*26. Eph. 3.15. Exod. 14.10. & 20.18. Deut. 5.5. Numb.*  
*14.1. Iob. 7.5. Ier. 42.11. Act. 12.16. Gen. 42.28. & 43.18.*  
*Judg. 7.3. & c. Pſa. 119.10. Heb. 5.4. Syr. 23.18. Exod. 34.30.*  
*Syr. 1.12. Mat. 14.26.30. Act. 9.6. Iob 22.10. Isai. 13.8.*

{ Feare in the wicked. }

*M. Numb.*  
*22.3.*  
*J. Judg.*  
*9.21.*  
*R. Matth.*  
*28.4.*  
*E. Exo. 15.15*  
*N. Cum. 22.3.*  
*Jer. 38.19.*  
*Prov. 29.25.*

*Abimelech*  
*Adonijah*  
*Ahar*  
*Belshazzar*  
*Felix*  
*the Gaoler*  
*Gaal*  
*Haman*  
*Herod*

} was afraid of {

*Abraham*, *Gen. 21.*  
*Salomon*, *1 Ki. 1.*  
*King Aham*, *2 Kin. 16.*  
A hand-writing, *Dan. 5.*  
*Pauls* preaching, *Act. 24.*  
the earth quaking, *Act. 16.*  
The shadow of a mountaine,  
*Mordecai*, *Eth. 4. (Judg. 6.)*  
Christs Nativitie, *Mat. 2.*

*Ieroboam*  
*Ishboſeth*  
k. of *Babel*  
*Gain*  
*Nebuchad.*  
*Nabal*  
1 Captain  
*Saul*  
(the witch)

} was afraid of {

The people.  
*Abner.*  
Gods Word.  
Al that fear'd him.  
His dreame.  
*David*s words.  
*Elijah.*  
*David.*  
*Saul.*

*1 King. 12.*  
*2 Sam. 3.*  
*Ier. 50.*  
*Gen. 4.*  
*Dan. 4.*  
*1 Sam. 25.*  
*1 King. 1.*  
*1 Sam. 18.*  
*1 Sa. 38. Ch. 17.11.*

Reade *Iosh. 5.1. Chap. 10.2. 1 Sam. 4. Nehem. 6.16. 2 King. 10. Ier. 9.22. Ionah*  
*1.5. Matth. 14.5. Mark 6.20. Matthe. 27.54. Matth. 28.4. Luke 4.36. Chap. 7.16.*  
*Act. 16.36. Chap. 5.5. Ier. 10.2. Iob. 9.2.*

There is no peace to the ungodly, saith the Lord.  
That which the wicked feareth shall come upon him, saith *Salomon*.  
A sound of feare is in the wickedes eares (saith *Iob*;) and they fly, when no man  
pursueth them (saith the wise man;) and they are as reeds set on high, that cannot  
abide the winde (saith the sonne of *Syrach*;) their hearts being fearefull with foo-  
lish imaginations, so that they cannot endure any feare, being afraid (as *David*  
saith) where no feare is.

{ Uſe. }

Sanctifie the Lord, and let him be your feare, and he shall be your Sanctuary : Con-  
sider it is the Lord that smiteth his enemies, giving courage to his : Be then re-  
solved of his presence and providence; and be sure to keep a good Conscience

*Isai. 48.22.*  
*Prov. 10.24.*  
*Iob 15.21.34.*  
*Prov. 28.1.*  
*Ecluf. 22.18.*  
*Pſal. 53.5.*

*Isai. 8.13.*  
*Iob. 2.9.*  
*Deut. 2.25.*  
*1 Iob. 4.18.*  
*Pſal. 26. Pſal. 27.3.*

{ Gods Justice } Conscience accusing } for sin. }

Conscience is a part of the understanding in all reasonable Creatures, di-  
t-  
mining of their particular actions either with them, or against them, excusing  
or accusing : excusing, in assuring man that his person stands righteous before God,  
making him to say with *Hezekiah* : Lord remember me, how I have walked before  
thee in Truth. Accusing for mans particular slips, as also for the wants that be in  
his good actions.

Conscience is like the poyle of a Clock, which being downe, all motions cease,  
the wheels stirre not, &c. but being wound up, all is set on going. So Conscience  
being down, there is no noise, but being wound up by Gods Justice, all wheels  
work : The tongue confesseth : The eyes weepe : The hands wring : The heart  
akes : and the voice cries : no part can be at ease, according to *Iuvenal* :

*Rom. 2.15.*  
*Isai. 38.3.*

*Cur tamen hos evasisse putes, quos diri conscia facti;  
Mens habet attonitos, & surdo verberè cedit,  
Occultum quatienti animo terrore flagellum?*

How deem'st thou them acquit, whom guilty mind  
of fact to foule doth fright,  
And scourge unseene doth beate with unheard blow  
their Hang-man restlesse Conscience biting so?

**Conscience accused**

Adam flying from God : and Abah for Naboths vineyard.  
Ahitophel of his vvicked counsell : and David of adultery and pride.  
The Gentiles having no law : doing the things by nature in the Law.  
Herzekiah for shewing his treasures : and Haman of evill to the Jewes.  
Herod for Iohn beheaded : and Judas for Christ betrayed.  
Jonah flying from God : and Judah for incest committed.  
Iob hearing God : and Kaine having not rightly offered.  
Laban pursuing Jacob : and Nabal for churlishnes to David.  
The Lepers for their long tarrying in the campe of the Assyrians.  
The men accusing the adulterous vvomen, and that tooke strange vvomen.  
Patriarches selling their brother : and of ingratitude Pharaohs Butler.  
Saul sparing Agag : Shimei cursing David : the Jewes that cryed.  
Simon Magus after he had desired to buy the Holy Ghost.  
A wounded spirit no man can beare : A conscience touched doth fore-cast cruel things, and is the accuser, witness, juror and iudge : testifying against man, declaring his sin, though they lie hid in him.

## { Use. }

Seeke then to get a good conscience, which is a continuall feast : the Title of Religion, the Temple of Solomon, the field of blessing, the garden of delight, the joy of Angels, the Arke of the Covenant, the Kings Exchequer, the Court of God and mansion of the Holy Ghost.

*Looke then to your selves what Conscience you have,  
For Conscience will damne, and Conscience will save.*

Study then with Paul a good Conscience, in all things willing to live honestly.

## { Gods Justice } Godly men { punished with wicked children. }

{ As a Punishment for sinne }	Adam	{ Had wicked }	Kaine, Gen. 4.	Abrabama mocking Ishmael.	Gen. 21.
	Aaron		Nadab and Abihu, who offered strange fire.	Levit. 10. 1.	
	David		Ammon, who incestuously ravished his sister.	2 Sam. 13.	
			Abolom, who stole the hearts of the Israelites from him.	2 Sam. 15.	
	Eli the Priest		Adonijah, who exalted himselfe for to be King.	1 Kin. 1.	
	Herzekiah		Hophni and Phineas, who abused Gods ordinances.	1 Sam. 2.	
	Judah		Manasseh, vvho filled Jerusalem vvith bloud.	2 Chro. 32.	
			Er and Onan, vvho did wickedly before God.	Gen. 38.	
	Jacob		Simeon and Levi, by vvhom the Shechemites vvore shame.	Gen. 34.	
	Isaac		Reuben, vvho lay vvith Bilhah his Concubine.	Gen. 35.	
	Iofab		Esau, who hated Jacob for his blessing.	Gen. 27.	
	Iehobabbar		Iehosh, vvho did evill in the fight of the Lord.	2 King. 23.	
	Jult Zor		Iehoram, vvho slew his brethren vvith the sword.	2 Chro. 21.	
			Daughters, vvho making him drunke, lay vvith him.	Gen. 19.	
	Noah		Cham, vvho discovered the nakednesse of him.	Gen. 9.	
	Samuel		Ioel and Abiah, vvho tooke bribes of men.	1 Sam. 8.	
	Solomon		Reboboam, vvho provoked God vvith Idolatry.	1 King. 14.	
	Prophets		Children, vvich mocked Elisba passing by.	2 King. 2.	

Gen. 3. 1 Kin. 27.  
2 Sam. 17. Chap. 24.  
Chap. 12.  
Rom. 2. 15. Dan. 4. 5  
2 King. 23.  
Eph. 7.  
Lu ke 19.  
Mat. 27.  
1 on. 3. Gen. 35.  
Iob 40. 4.  
Gen. 4.  
Gen. 31. 1 Sam. 29.  
2 Kin. 7.  
Iohn 8. 9. Mat. 23. 12.  
Eccl. 7.

Gen. 43. Chap. 48.

1 Sam. 15.  
2 Sam. 19.  
Act. 3. 17. Chro. 24.  
Prov. 28. 1.  
Wisd. 17. 11.  
Mia. 3. 9.  
Syl. 1. 4. 2.

Prov. 18. 14.  
S. Bernard.

1 Pet. 3. 21.

Hek. 13. 8.  
Act. 24. 1. Chap. 24. 15.

*A wise sonne maketh a glad father : but a foolish sonne is a heaviness to his mother.  
Better it is to die without children, then to leave behinde him ungodly children.*

Prov. 10. 1.

Eccles. 16. 1.

{ Gods Justice } Sinne { punished with Famine. }

{ There was a Famine in the daies of }

Adam  
Kaine  
Abraham  
Isaac  
Jacob  
Ruth  
David  
Eliaz  
Elifba  
Zedehiab  
Glaudius

for the sinne of

Adam, for that he had transgressed the Commandement of God : *Cursed therefore is the ground* (saith the Lord.)  
Kaine, for that he murdered Abel : *When thou tillest the ground, it shall not yield her strength.*  
The people ; because they had forgotten the fload.  
Ishmael : for his backsliding from the Lord.  
The Patriarches partly, who sold their brother Joseph, and partly for Potiphers wives sinne, who accused Joseph.  
The people : in that they forgot God and served Idols.  
Saul : And that because he had slaine the Gibeonites.  
Ahab and Iezebel : who had slaine Naboth.  
The Jewes : transgressing Gods Laws.  
Zedehiab ; breaking with Nebuchadnezzar his Covenants,  
The Jewes ; putting to death Christ Jesus.

Gen. 3.  
17.

Gen. 4. 12.

Gen. 12. 10.

Gen. 26.

Gen. 42.

Ruth 1.

2 Sam. 21.

1 Kings 18.

2 Kings 6.

Lam. 4. 4.

Acts 11. 35.

{ Gods service } and worship { prescribed. }

**V**onderfull was the providence of Almighty God in ordering all things that did appertain unto the Tabernacle of old ; wherein there was not any particular thing done about it, but an expresse forme was set downe, and after what manner it was to be done. Now we have not a materiall Arke or Table (for those were but shadowes of things to come) we have a forme of worshipping God, which is more excellent, with all things appertaining to his worship, which the Holy Ghost hath set downe to be in spirit and truth. For that he that worshippeth God after an overthwart and unlawfull manner, adoreth an Idol. Therefore in the service of God, and in all things belonging to the worship of God, all things ought to be done according to his word, as Christ himselfe commanded, saying : *Teach them to observe all things as I have commanded :* speaking to his Apostles. And Saint Paul saith, *That which I have received of the Lord, I have delivered.* And againe he saith, *Let all things be done honestly,* &c.

Exod. 39. 43.

John 4. 24.

Rom. 8. 13.

1 Cor. 10. 10.

Phil. 3. 2.

1 Sam. 15. 22.

Ezra 10. 19.

Mat. 15. 9.

Isa. 29. 13.

Mat. 23. 10.

1 Cor. 11. 23.

Chap. 14. 4.

Object.

Are there then no Ceremonies to bee used ? Did they all die with Christ ?

Answer.

No, some were typicall, prefiguring Christ, those are dead : other some are of decency and order, those are not dead. Christ came not to dissolve order : men consist of bodies as well as soules, God must be served with both, now bodies cannot serve God without externall rites. The Spouse of Christ cannot be without her borders and laces, on necessity there must be some outward observances ; but thus qualified.

They must be for { number } { few } { faste } { ostentation.  
signification } { plaine } { and } { from }  
observation } { simple } { faste } { superstition.

{ As the Lord commanded }

Noahs Arke being a figure of the Church was in particular made.  
The Temple was built according to the patterne given Solomon.  
The booke of the Covenant was written by Moses in the Mount.  
The Arke of the testimony : a figure of the Church was fashioned.  
The altars, Aarons garments, and Sacrifices were finished.  
Moses and Joshua put off their shoes in the presence of the Lord.  
The Priests were consecrated before they served before the Lord.  
All Sacrifices were to be without blemish that were offered to the Lord.  
No person uncircumcised or of the Priests having blemish were admitted.  
The people were to be sanctified themselves before they came to the Lord.

Gen. 6. Chap 7.

1 Chron. 28.

Exodus 24. 7.

Exodus 25.

Exodus 28.

Exo. 3. 5. Job. 5. 15

Exod. 29. 1.

Deut. 15. 21.

Lev. 9. 9.

Deut. 13.

Exod. 19. 10.

Reade *Numb. 1. 51. Chap. 3. 38. Chap. 4. 15, 20. Chap. 18. 7.*

Now the Service of God is to flie evil, and to doe good; which is done by grace received by Christs death, which was not given by the old law, albeit it commanded it.

*In Gods Service these Rules must be observed:*

- In Gods Service there must be
1. *Preparation:* { The heart must be prepared (saith *Iob*) and thy hands must be lifted up to the Lord.
  2. *Penitencie:* { Gods Word must be hid in thy heart; all wickednesse must be farre removed from thee, and thy house.
  3. *Godly Feare:* { To serve him, and to rejoyce in him with reverence; not only in prosperitie, but also in tribulations.
  4. *Precedencie:* { Thou must resort to God betimes, not caring for the morrow, as Christ commanded.
  5. *Detestation* { Of all things that may draw us from his service, with a desire to fulfill all his Commandements.

*Also in Hearing of Gods Word there must be*

- Before { *A Resolution* { To deny our affections, and a Preparation with humblenesse of heart to heare what is delivered.
- In { *Attention,* { Speciall to the Word delivered, proving the Doctrine, with keeping that which is good and wholesome.
- After { *Meditation,* { And Practice, in that we must not onely be hearers, but doers also.

*When thou entrest into the house of the Lord, take heed to thy foot, and be more ready to heare, then to give the sacrifice of sooles, for they know not that they do evil.*

### { Gods Justice } Will-worshippers { punished. }

*N* *Adab* and *Abihu* offered strange fire, they were consumed with fire.

*Gideon* made an Ephod intending thereby to shew himselfe thankfull to God for his victory: it turned to the destruction of himselfe, and all his posteritie.

*In the absence of Samuel* offered a burnt-offering, thinking thereby to have pleased the Lord: his kingdome was taken from all his, and given unto *David*.

*Seeing the Arke of the Lord shaken,* in zeale put his hand to stay the same: he was stricken suddenly dead, in that it was only lawfull for the Levites to come neere the same.

*Burning incense before the Lord* was stricken with leprosie, and so continued to the day of his death.

*Ieroboam* burnt incense, his hand that did it withered.

*Israelites* for not seeking the Lord aright, were punished.

*Manasseh* building Altars in Gods house, was carried into Babel.

*Bethshemites*, for looking into the Arke of God, were many slain.

*Corah* and his confederates offering strange fire perished.

The Jewes selling and buying in Gods house were driven out by Christ.

The men { That came neere the Tabernacle, or to the Priests office, contrarie to that God commanded, were put to death.

The men of *Ashdod* looking into the Ark of God were plagued.

The Levites { That sanctified not themselves to bring up the Ark of the Lord unto the place he had prepared, made a breach upon Israel.

The Lord saith { No man shall doe what seemeth good in his owne eyes, but accordingly as I have commanded, without adding or diminishing, &c.

### { Tenths due to God } from him { to the Levites. }

*The Tenth of the seed of ground, of the fruit of the tree, of bullocks, and of sheep, and of all that did goe under the rod was holy to God.*

*Abel* and *Cain* offered an oblation: *Abraham* gave tithe to *Melchizedek*.

*Jacob* promised to give God tithe: *Moses* gave the tribute to the priests.

*Elisba* had the first-fruits brought him: *Judab* gave tithe of corne,

*Isa. 1. 16.*

*1 Sam. 12. 20.*

*Iob 11. 13.*

*Psal. 119. 11.*

*Iob 11. 14.*

*Psal. 2. 11.*

*Hab. 3. 18.*

*Iob 8. 5.*

*Matt. 6. 34.*

*Deut. 13.*

*Isa. 56. 6.*

*1 Cor. 3. 18.*

*Deut. 13. 13.*

*Isa. 55. 3.*

*Psal. 119. 113.*

*Heb. 2. 1.*

*1am. 1. 22.*

*Eccles. 5. 1.*

*Levit. 10. 1.*

*Judg. 8.*

*1 Sam. 13.*

*Chap. 15.*

*2 Sam. 6.*

*Numb. 1. 51.*

*2 Chron. 26.*

*1 K. 12. 33. Ch. 13.*

*1 Chron. 15.*

*2 King. 21.*

*1 Sam. 6.*

*Numb. 16.*

*Matt. 21.*

*Deut. 12. 8.*

*Numb. 1. 51.*

*Chap. 3. 38.*

*1 Sam. 5.*

*1 Chron. 15.*

*12. 13.*

*Deut. 12. 8.*

*Iosh. 1. 7.*

*Levit. 27.*

*Deut. 14. 22.*

*Gen. 4. Ch. 14. Chap. 28.*

*Numb. 31. 42.*

*1 King. 4.*

*Nebem. 13. 12. 2 Cor. 31.*

The



The Jewes, Scribes and Pharisees paid tithes of all that they possessed.  
*Let him that is taught in the word, saith Saint Paul, make him that taught him partaker of all his goods.*

Reade *Deut. 14. 22. Chap. 12. 19. Exod. 12. 29. Ezek. 44. 1. Prov. 3. 9, 10. Luke 10. 7. Rom. 5. 27. 1 Cor. 9. 7, 13. Eccles. 7. 3 1. Cha. 35, 8, 9. Numb. 18. 21, 24 Lev. 5. 15.*

*Nich. 10. 37.  
 Math. 23.  
 Gal. 6. 6.*

{ Gods Justice } Sacrilegious Persons { punished. }

**A** Chan taking of the things that were reserved to the Lord, was stoned to death with all his Familie, cattell, &c.

King *Aza* taking out of the house of God, silver and gold, sending it to the Syrian for a present, it was his utter ruine.

*Iehosaph* took of the hallowed things that the kings of Judah had dedicated to the Lord, and sent them to *Hazeel*, he was in the end by his own servants slain, conspiring against him.

*Shishak* took away the treasures of the Lord out of the house of God: He was afterwards with his posteritie ruined.

*Belshazzar* carowing in the golden vessels of the Lord, saw a hand-writing, at which his countenance was changed, his thoughts troubled, &c. He slain, and his Kingdome taken.

*Ananias* and *Sapphira* keeping back part of the money made of their own possession, it being then holy to the Lord, they were both of them stricken with sudden death by the Lord.

The Gentiles carried into their Temples, gods, silver and gold, and pleasant things, for which many were the Judgements of God pronounced against them.

With-hold any thing dedicated to the Lord, and that by ignorance, he was therefore to bring a Trespasse-offering.

Eate of any holy thing unwittingly, he was to adde a fift part more thereunto for his simplicitie.

Change, redeeme, or goe about to redeeme any thing dedicated to God, were it good or bad, both that he changed, and that was changed withall, were not to be redeemed.

Keep back any thing of tithes that were due unto the Lord, and so to the Levite, that person was accounted and called by the Lord a thiefe and a robber, and was cursed with a curse that took hold of him and his.

Of those Sinners, that sinned against their own souls, albeit they were abused to idolatrie, were commanded by the Lord to be made to plates for the Altars covering.

For suffering the Lords house to be waste, sowed much, and had little, dranke bus were not filled.

For not paying their tithes, were smitten with blessings, whereas when they had repaired the Temple, they were blessed, and paying their tithes, the Lord poured out blessings on them without measure, rebuking the devourer for their sakes.

It is a destruction for a man to devour that which is sanctified.  
 Honour therefore the Lord with thy riches, and with the first-fruits of all things, so shall thy barnes be filled, and thy presses shall burst with wine.

*Iosh. 6.  
 2 Chron. 18.  
 2 King. 12.  
 1 Ki. 14. | Hag. 2. 14.  
 Jer. 25.  
 Dan. 5.  
 Act. 5.  
 Joel 3. 5.  
 Levit. 5.  
 15. 18.  
 Levit. 12. 14.  
 Lev. 27. 10, 33.  
 Ezek. 48. 14.  
 Mal. 3. 8.  
 Numb. 16. 16.  
 Hag. 1. Chap. 2.  
 Hag. 2. 19.  
 2 Chro. 31. 10.  
 Mal. 3. 10.  
 Prov. 20. 25.  
 Prov. 3. 9, 10.*

The Person that did

The Censers

The Israelites

Reade  
*Ezek.*  
 44. 10.

{ A Catalogue of gifts given by Godly persons to holy Uses. }

**T**he Israelites brought of free gifts for the work of the Tabernacle ear-rings, Trings, bracelets, Jewels of gold, blew silk, and purple, &c. And the rulers offered Onix stones, and stones for the Ephod, &c. All which they brought willingly, offering it unto the Lord, and that in such abundance, as that they brought too much, yea, more then enough, so that *Moses* was forced to proclaime throughout all the host, that neither man or woman should prepare any more for the oblation of the Sanctuary.

Women did spin with their hands, and brought that which they had spun both of blue and purple, &c. willingly offering it.

Offered towards the making of the Tabernacle 29. talents of gold, and 730. shekles in gold, after the shekle of the Sanctuary, and 100 talents and 760. shekles of silver.

The Princes offered at the setting up of the Tabernacle many gifts.

Captains brought of all their spoiles that they had taken.

*Exod. 35. 12.  
 Exod. 36. 5.  
 Exod. 38.  
 Exod. 38.  
 Numb. 7.  
 Numb. 32.*

*David*

David dedicated to the Lord of all that he tooke from his enemies, gave towards the building of the Temple 3000 talents of gold of Ophir, and 7000 talents of refined silver, besides brasse, iron and precious stones.

Princes and Captaines gave towards the building of the Temple 5000 talents and 10000 drams of gold, 10000 talents of silver, 13000 talents of brasse; and an 100000 talents of iron, besides precious stones.

Hiram an Heathen King, gave Salomon towards the building of the Temple, Cedar-trees and Fir-trees, and that in abundance to the hearts desire of Salomon. Hezekiah commanded all the people that dwelt in Jerusalem to give part to the Priests and Levites of all that they had, that thereby they might be encouraged in the Law of the Lord, to which they willingly consented.

Heathen Kings restored to the Jewes the holy vessels that were taken by Nebuchadnezzar, commanding other people to helpe them to build againe the Temple: As also to let them at libertie, and gave them of wheate, oyle and other things in abundance.

Reboaz and godly Tophab made provision for the Temple.

The Jewes returning from Captivity, gave towards the new erecting of the Temple, threescore and one thousand drams of gold: five thousand peeces of silver, and an hundred Priests garments: their gold and silver in our account was foure thousand foure hundred ninety three pounds six shillings and eight pence.

The Elders Gave towards the erecting of the said Temple a thousand drams of gold, 56 basons, 536 Priests garments, 10000 drams of gold, with 2200 peeces of silver

Salomon offered a thousand burnt-Offerings at Gibeon, and two and twenty thousand bullocks, and one hundred and twenty thousand bullocks, and one hundred and twenty thousand Sheepe for a Sacrifice to God.

Hezekiah offered an oblation of a thousand bullockes and seven thousand Sheepe.

{ Use. }

1. This should teach us to follow the counsell of the Wise-man, (saying) *In all thy gifts shew a joyfull countenance, and dedicate thy Tithes with gladnesse, according as the Lord hath enriched thee, and looke what thy hand is able to give, give with a chearefull eye, for the Lord recompenceth, and will give thee seven times as much:* Diminish nothing of thy Offering, for if thou doe, he will not receive it: Abstaine from wrongfull sacrifices, for the Lord is the judge and regardeth no mans person.

2. The willingness of these people in building and repairing the Lords house, as also in rendering to the Lord his tithes, doe condemne many in these our dayes, that seyle their owne houses, and let the Lords house be waste, yea that doe ruinate the same, and with the spoyles thereof doe build themselves goodly houses, not at all regarding to pay any tithes due to the Lord: Fight the Lords battell they may that will, that which other left to the Church a number take away: Such *Sauls* are many, few *Pauls*, many *Hornets*, few *Bees*, much gall and aloes, few honey Combes, nay scarce a poore Hive left for many to put their heads in.

3. A fearefull example was the judgement of God on those that ruinated the house of God, not rendering their dues to the Lord. How then shall even the proud Pharisees condemne many in these our dayes, vwho paid tithes of all that they had, not a pot-herbe, but they tithed it: Sacrilegious Patrons, the merchants of soules, the pirates of the Church, and enemies of Religion, they tithed all, you nothing; they paid the Levites, the Levites must pay you. Your cures must be purchased, your tithes abated, or compounded for. Your Fathers clothed the Church, you dispoyle it, their ignorant devotion shall rise in judgement against your ravenous covetousnesse: Yea king *Pharaoh*, who provided for his Priests shall condemne many of you: The Lord open your eyes to see your miseries.

{ Gods Justice? Idolaters? punished. }

*Idolatry is both Spirituall and Corporall.*

- |          |   |            |   |   |
|----------|---|------------|---|---|
| Idolatry | { | Spirituall | 1. Is inwardly to conceive of God in the likenesse of any thing created, directing his worship to the likenesse.  | } |
|          |   |            | 2. Is committed of those, who directly or indirectly have society with the devill, trusting in him as Sorcerers.  |   |
|          |   |            | 3. Is committed of those who maintaine any erroneous opinion concerning the worship of God, or against the word of God, that doe cherish and defend any vice, by a displayed banner against God, as King <i>Saul</i> did. |   |

And

2 Chron. 29.

1 Chron. 29. 6.

1 King. 5.

2 King. 3. 1. 4.

Ezra 1.

Chap. 5. 14.

Chap. 6 Chap. 7.

Chap. 12.

Nehem. 5. c

2 Ki. 12. Ch. 12.

Ezr. 1. 6. 8.

Neh. 7. 70.

1 King. 3. 4.

2 Chron. 7.

1 Chron. 30.

Mat. 1. 14.

Syr. 34. 8. 9.

Alt. 17. 29.

Lev. 19. 21.

Deut. 18. 10. 11

1 Sam. 15. 23.

Idolatry

Corporall

- And
1. Is to make an image to resemble God by it, as also to use any gesture or reverence to the images, or to mention the name of Idols by the way of swearing.
  2. Is to be present at the feasts, and at the services of the Idols, at Masses, &c. being forbidden.
  3. Is to worship the image of God or God in the Image.

In a word: Idolatry is the worshipping of any false god, as also the worshipping of the true God falsely.

Deut. 4. 12.  
Isai 40. 18.  
Hos. 12.  
Exod. 23. 13.  
1 Cor. 10. 11.  
Exod. 34. 17.  
Psalm. 115. 18.  
Gal. 5.  
Rom. 23.  
Hos. 2. 16.

Abraham  
1 Cor. 13. 2.

David,

*Abaziah* seeking to other gods, being sicke, dyed in his sicknesse.  
*Amaziab* setting up the gods of the children of Seir, dyed by enemies.  
The Danites erecting *Michaels* image, were after carried in captivity.  
*Baalhaes* house was made like *Ieroboams*, with all his posterity.  
*Baals* Prophets were slaine, being 450.  
*Gideon* making an Ephod, it became his and his households ruine.  
*Iehoram* dyed with a dis ease, his guts falling out within him.  
*Ieroboam* setting up two Calves, the Lord cut off all his posteritie, not leaving one to pisse against the wall: Doggs did eate those that dyed in the Citie: and Foules such as dyed in the fields of all that were of his seed.

2 King. 1.  
2 Chron. 24.  
Iudg. 18.  
1 King. 16.  
1 King. 13.  
Iudg. 8.  
2 Chron. 21.  
1 King. 12. 33.  
1 Kin. 13.  
Chap. 14.

{ Through Idolatry }

The Israelites

Erecting the golden Calve, three thousand were slaine, and worshipping of other gods, they were delivered into the hands of spoylers, given up by God unto vile affections, so that their women did change the naturall use into that which is against nature, and the men the naturall use of women, &c. were slain at one time in one plague 24000. And at last carried away captives by their enemies.

Exod. 32.  
Iudg. 2. { 1 K. 17. 7  
2 Cor. 10. 6 }  
Ro. 1. 23.  
Numb. 25.  
1 Cor. 10. 7.  
1er. 16. 1. &c.  
Chap. 15.  
1 King. 15.  
Dan. 4. 1  
1 King. 12.

*Maachab* making an Idoll, was put downe from being Queen.  
*Nebuchadnezzar* erecting an Image, was turned out from being King.  
*Solomon* had ten tribes rent from his son of his kingdom.

The Philistines Attributing *Samsons* delivery into their hands to their gods, three thousand by the fall of an house were slain of them.

Iudg. 16.  
2 King. 19.  
1 King. 6. c.  
2 King. 6. c.  
Exod. 32.  
1er. 7. 16.  
Psalm. 16. 4.

*Senecberib* worshipping his god *Nisbroch*, was by his own sons slain.  
These Kings *Abaz*, *Abaz*, *Elab*, *Hoshea*, *Nadab*, *Iehojakim*, *Zedekiah*, and *Manasseb* were some made captives, other slaine.

The Lord Would not heare the prayer of *Moses* for the Israelites, and commanded *Jeremy* not to pray or give thanks for them, but said that in the day of his visitation he would visit their sinnes on them.

Deut. 13. 6.  
Exod. 22. 10.  
Psalm. 97. 7, 12.  
Dan. 4. 26.

The person

That enticeth any to serve other gods, shall be slain by the person so enticed; and that offereth unto any strange gods, shall be stoned to death; and that serves graven images, and that glories in images shall be confounded, and that worshippeth unknowne gods, shall perish from the land, saith the Lord.

The man

That offers to another god, his sorrowes shall bee multiplied.  
That is an Idolater, shall not enter into the Kingdome of God.

Psalm. 16. 4.  
1 Cor. 6. 9.

The Lord saith

The persons that make Idols are vanity, and their delictable things shall nothing profit: They are their owne witnesses that they see not, nor know, that they are profitable for nothing, being but vanities, and the worke of errorrs, therefore they shall be confounded together with all that ate of the fellowship thereof and cursed.

Isai. 44. 9.  
1er. 10. 15.  
1er. 45. 16.  
Deut. 27.

Before me there was no god formed, neither shall there be after me: I even I am the Lord, Thou shalt have no other gods but me.  
My glory will I not give to another, nor my praise to graven Images.  
I have sworne by my selfe, the word is gone out of my mouth in righteousness, and shall not return, that every knee shall bowe to me, and all tongues shall sweare by my name, saying, the Lord is my righteousness.

Isai. 43. 10.  
Exod. 20. 27.  
Isai. 42. 8.

The Lord spake to you (meaning the Israelites) out of the fire and ye heard his voyce, but saw no similitude, graven Images, therefore shalt thou burne, and not cover the gold and silver that is upon them.

Isai. 45. 23.  
Deut. 4. 12.  
15. 16.  
Leut. 7. 24.

Moses said

P p p

Pro-

Note: { The proud  
The covetous  
The voluptuous } man makes his gold his god: His idoll is as it were in the Air, Earth, Water.



## { Gods Justice } Sabbath-breakers { punished. }

Prophets say, { *Abraham is ignorant of us, and Israel knoweth us not; the Lord is only our Father and Redeemer, God is a living God, all other shall perish.*

*Isai. 63. 16.  
Jer. 10. 8.*

Saint Paul saith { *For as much as we are the generation of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by Art, and by the invention of man.*

*Act. 17. 29.  
Isai. 41. 39.*

## { Use. }

1. Learne by the example of *Hezekiab*, who tooke away the high places, brake the images, and brake in pieces the brazen serpent erected by *Moses*, abused by the Israelites,

*2 Ki. 18. 4. &c.*

2. Do as *Jacob* did, commanding all his household to put away their strange gods.

*Gen. 35. 2.*

3. Doe with *Ioshua*, who not only commanded the Israelites to put away all the idols that their fathers worshipped, but vowed that he and his would serve the Lord.

*Iosh. 24. 15.*

Reade *Isai. 40. 18. Cba. 41. 24. Chap. 46. 6. Chap. 42. 17. Deut. 13. 18. Chap. 17. 15. Wisd. 14. 11. Iosh. 23. 7. 1 Iob. 5. 21. Deut. 12. 30. Chap. 7. 5. Levit. 26. 30. Psal. 115. 4. Wisd. 13. 11. &c. Chap. 14. 10. &c. Deut. 17. 5. Exod. 23. 32. Cba. 34. 17. Jer. 14. 11. Micah 1. 7. Numb. 33. 52. Deut. 7. 25. Jer. 10. 5. 15. Isai. 40. 25. Wisd. 13. 15. &c.*

## { Gods Justice } Sabbath-breakers { punished. }

Object.

God commanded the seventh day to be kept holy; we observe not that day, but keep the first day of the week.

*Exod. 10.*

Ans.

The Lord commanded a seventh day to be kept holy, not the seventh day next ensuing the sixth day: The Sunne stood still a day in *Ioshua's* time, and went back ten degrees in *Ahaz* diall: Then the Jewes themselves could not keep their Sabbath upon that precise and just distinction of the time, called at the first the seventh day from the Creation. *Old things, saith the Apostle, are passed away, all things are become new. He that will be in Christ must be a new Creature.*

*Iosh. 10. 12.  
1 Kim. 20.*

*2 Cor. 5. 17.  
Rev. 21. 5.*

## { There is }

New	{	Knowledge,	{	<i>Col. 3. 10.</i>	{	Man,	{	All things are become new.
		People,		<i>1 Pet. 2. 10.</i>		Testament,		
		Commandment,		<i>Iohn 13. 34.</i>		Names,		
		Way,		<i>Heb. 10. 20.</i>		Song,		
		Wine,				Jerusalem,		
		Garment,				Heaven,		
		Vessell,				Earth.		

*Ephes. 4.  
Matth. 26. 18.  
Rev. 2. 17.  
Rev. 4. 9.  
Rev. 11. 5. & 3. 12.  
2 Pet. 3. 13.*

And therefore of necessitie there must be in stead of the old a new Sabbath, and day of rest for the people of the Lord, according to *Pauls* saying, *There remaineth a rest to the people of God.*

*Heb. 4. 9.*

## { On this Day }

{ On our Lords Day }

The Lord brought forth the light of the world in Creation.  
 Christ brought forth the light of the Gospel by his Resurrection.  
*Noahs* Arke rested on the mountaine of *Ararat* after the flood.  
 Circumcision was by the Lord unto *Abraham* first ordained.  
 The Israelites were from the bondage of the Egyptians delivered.  
 The Law was first given to the Israelites on the Mount by God.  
 The Cloud of Gods Majestic on the children of Israel first rested.  
 The Tabernacle with all his appurtenances was by the Israelites reared.  
*Aaron*, and his children executed first their Priest-hood.  
 Fire first from heaven consuming the Israelites sacrifices descended.  
 The Israelites were first solemnly by the Lord himself blessed.  
 The Princes of Israel first publicly unto the Lord offered.  
 Christ shewed his first miracle in *Cana of Galilee*: Rose from death: and appeared to his disciples after his Resurrection, shewing them things to come.  
 Saints that slept arose out of their graves, appearing.  
 The Holy Ghost came down upon the Apostles, together praying.  
 The Apostles usually among the people assembled, used Preaching.  
 The people laid up for the poore, as the Lord had prospered them.  
 Saint *Iohn* being in the Isle *Pathmos* had a Revelation.

*Gen. 1.  
Matth. 28.  
Gen. 8.  
Gen. 17.  
Exod. 12.  
Exo. 19. & 20.  
Exod. 30.  
Exod. 40.  
Levit. 9.  
Levit. 9. 24.  
Numb. 16.  
Numb. 17. 1.  
Luk. 24. Iob. 2. 1.  
Iohn 20. 19.  
Act. 1. 3.  
Matth. 27.  
Act. 2.  
Act. 2. & 20. 7.  
1 Cor. 6. 2.  
Rev. 1. 10.*

All



All shadowing that it should be the first and chiefest Holy-day of the new Testament that should be kept holy by all Christians to the Lord, and to his Son Christ.

The Jewes kept their Sabbath in remembrance of the worlds Creation. Christians celebrate the Sabbath in remembrance of the worlds Redemption.

They as a figure of Grace as they should rest from servitude of sinne. Wee as a figure of Glory as wee shall rest from occasions of sinning.

They had bodily sacrifices of beasts: we Spirituall Sacrifices of Prayers.

They the Leviticall Priesthood of the law: we Christian ministerie of the Gospel.

They Jewish Temples and Synagogues: we Christian Churches,

They Sacraments of Circumcision, Pascheover: we of Baptisme, & the Lords Supper.

They the Jewes Sabbath so called; we the same into the Lords day changed.

The Heathens called this day *Dies Solis*, as dedicated to the Sun: we from the Resurrection call Sunday as dedicated to the Service of God; which said day was constituted by the Apostles (Authours against whom no exception can be taken) and so celebrated by Christians to this day. Concerning the alteration whereof the Prophet *Hosai* might seeme to speake (when he saith) *I will cause the Sabbath and Feasts to cease.*

Now to keep holy a Sabbath to the Lord is to celebrate an holy rest unto God, not only abstaining from all labour of the body, but also practising all godly Exercises, as Prayer, Hearing the Word, receiving the Sacrament, &c. And to prophane the same, is to labour in servile works of our ordinary callings, to travell about ordinary businesse, to keepe Fayres and Markets on that day, to use sports and recreations, or any thing else more then things of necessitie.

The man that gathered sticks on that day was stoned.

The Priests neglecting Gods service on that day were plagued.

The Israelites prophaning the Sabbath were not suffered to enter into the land of promise, but died in the wilderness: they were delivered into the hands of their enemies being heathen nations, who stoned them, and slew them with their finnes and daughters with utter destruction.

The person that defileth and worketh on the Sabbath shall be cut off.

Prophaners Cause the Lord to kindle a fire in the gates of the citie: yea, such as shall devour the palaces, and shall not be quenched.

Reade *Mark* 6.2. *Luke* 4.16. *Ast.* 13.14. *Chap.* 16.13. *Chap.* 18.4. *Exod.* 12.16. *Chap.* 23.12. *Chap.* 31.13,14. *Nehem.* 10.31. *Exod.* 35.3.

1. Blessed the seventh day, rested on it, and sanctified it, commanding the Israelites to rest on the said day both in earing-time and Harvest, and that they should do no work save only about that which every man must eat.

2. He commanded that they should kindle no fire on that day, forbade them to gather Manna thereon, willed them on the contrarie to offer double unto him on that day what they did on any other in their sacrifices, oblations, &c.

3. He promised that if they would sanctifie the Sabbath, they should have rain in due season, the land should yeeld her increase, and that they should be blessed in all their labours: And further that if they did beare no burdens on that day, nor bring it in by the gates, &c. but did sanctifie the same, that then their Prince should sit on his throne, and the Citie Jerusalem should continue for ever among them.

4. He promised the Eunuch that sanctified his Sabbath a place, and a name, even an everlasting name that should not be put out.

5. He promised that person that kept his Sabbath, calling it the pleasant, holy, and glorious Sabbath of the Lord, giving him the honour, nor doing after his own imagination, to bring him to his holy hill to make him joyfull in the house of Prayer, and to accept his offering.

**{ Use. }**

1. Let all Magistrates take Example by godly *Nehemiab*, who protested against those that carried burdens on the Sabbath day: reproving the rulers for suffering wares to be sold on that day, commanding the gates to be shut, and set servants to see that none should carry burdens on that day; As also protested to lay hands on the Chapmen that stayed all night without the wals of the Citie, whereupon they came not again to buy and sell as usually they had done.

2. Seeing God hath promised so many blessings to those that sanctifie the same, let it move us not only to remember to keep holy the Sabbath day, as God hath commanded, but also to keep it holy, as he hath willed, &c.

*Heb.* 7.12.

*Heb.* 10.8.

*Rev.* 1.10.

*Hos.* 3.11.

*Numb.* 15.

*Ezek.* 22.

*Ezek.* 20.

*Ezek.* 23.

*Neb.* 13.17,18.

*Exod.* 31.14.

*Chap.* 35.2.

*Ier.* 17.27.

*Gen.* 2.3. & 20.11.

*Exod.* 34.21.

*Chap.* 12.16.

*Chap.* 35.3.

*Chap.* 16.25.

*Numb.* 28.9.

*Levit.* 26.

2,3, & 6.

*Ijai.* 56.2.

*Chap.* 58.13.

*Ier.* 17.21.

*Ijai.* 56.5.

*Ijai.* 58.13. &c.

*Nehem.* 13.

## { Gods Justice } Swearers } punished. }

Swearing is not onely when the Name of God is sworne by, but also when in common and ordinary talke men fill up their sentences with needlesse oathes, as to swear by the Crosse, Masse, &c.

Swearing is both } Godly, }  
and }  
Ungodly. }

Godly } When men are called by Magistrates to depose the truth; or in a private  
cause betweene partie and partie, and that for the ending of conten-  
tions and debates, &c.

And } When men sweare upon every light occasion, and in their daily talke,  
and that without truth, and this sinne is so great that the Prophet  
Wicked } ranks it before lying, killing, adultery and stealing, as the capitall sin  
of all of them.

The man that blasphemed the Name of the Lord was stoned to death.

Shall be cut off (saith the Lord,) the curse is gone forth, and it shall  
enter into the house of him that falsly sweareth, and shall remaine in  
his house, and shall consume it with the timber and stones thereof.

Swearers } And they  
Cause the land to mourne, and every one that dwelleth therein to be  
cut off, with the beasts of the field, and with the fowls of Heaven: As  
also they cause the fish to be taken away in the sea, and the pleasant  
places in the wilderness to be dried up.

Israelites,  
Jer. 5. 2, 7.  
& 8. 14.

The man } That useth much swearing shall be filled with wickednesse, and the  
plague shall never goe from his house, when he shall offend, his  
fault shall be upon him, and if he sweare in vaine, he shall not be  
found righteous: his house shall be full of plagues.

God saith, } Thou shalt not take the Name of the Lord in vain: thou shalt not  
defile his Name: for he will not hold him guiltlesse that taketh  
his Name in vaine.

Christ saith, } Swear not at all, &c. but let your communication be yea, yea, and  
nay, nay, for what is else proceedeth of sin.

Saint James willet men above all things not to swear for feare of condemna-  
tion.

## { Usc. }

Usc.  
Syr. 23. 13.

It should teach us (as the wise man saith) not to accustome our selves to swearing,  
for that in it there are many fals: neither to take for custome the Name of  
the holy one, for we shall not be unpunished for such things.

Reade Jer. 5. 2, 7. Amos 8. 14.

## { Gods Justice } Covenant-breakers } and { Vowes broken } punished. }

Vowes are to be used between God and man on speciall occasions, when ei-  
ther to strengthen our selves against some sinne, or the better to performe  
some dutie, we binde our Consciences to avoide all occasions that may draw us  
to the one, and use all good meanes, that may further us to the other.

These things are to be considered before Vowing:

1. To vow that which is lawfull. 2. Not to vow that which is contrary to our  
Vocation. 3. Vowes must be of that which we can doe. 4. They must be farre  
from so much as a conceit of merit, or worship of God. 5. It must be to Gods  
glory: and lastly, the event is to be considered, for the Vow being made, it will  
be in vain to plead before God it was mistaken of thee.

Having vowed deferre not to pay it, but be sure to performe it, yet so as they  
inroach not upon the libertie of Conscience which Christ hath given us, and  
therefore look how the probable causes thereof do remaine, or are taken away, so  
accordingly stands our libertie in keeping of a vow.

King } That no person should taste of any food till he were avenged of his  
Saul } enemies: Jonathan his son not hearing the vow made, finding honey  
did taste thereof, for which the Lord was displeased with all Israel.  
Jewes } That they would set at libertie their servants, they performed not the  
same, for which the Lord sent among them the Sword, Pestilence,  
and Famine.

Samson } To performe the vow of a Nazarite: by shewing Delilah where his  
strength lay, he brake the same, for which he lost his haire, eyes,  
strength and life.

Exod. 12. 11.  
Hcb. 6. 16.

Matt. 5. 34.  
Hof. 4. 2.

Lev. 24. 16. & 5. 1.  
Zech. 5. 3, 4.  
&c.

Hof. 4. 3.  
Jer. 23. 10, &c.  
Chap. 5. 7.

Eccles. 23. 11.

Exod. 20.  
Lev. 19. 12.

Matt. 5. 34.  
Job. 5. 34.  
Matt. 12. 36.  
Iam. 5. 12.

Eccles. 23. 9, 10.

2 Sam. 3. 35.  
David.

1 Sam. 14.

Jer. 34. 11.

Numb. 6. 5.  
Judg. 16.

Ioshua 1

*Ioshua* } The Gibeonites that they should have peace among the Israelites: *Saul* slew some of them, for which the Philistines prevailed against him, slew his sonnes, &c. And seven of his sonnes at the Gibeonites request were hanged, and all the land was three years with famine punished.

*Israel* } The Lord, swearing falsely, they were by him plagued.

*Ichoiakim* } Babel king: he brake the same, and was slain.

*Shechemites* } *Abimelech*: they brake the same, and were slain.

*Shimei* } *Salomon*: that lost him life for not performing the same.

*Zedekiah* } *Nebuchadnezzar*: and brake the same, he lost his eyes, his sonnes slain.

Covenant-breakers are ranked by Saint *Paul* among capitall sinnes,

*Iosh. 9.3.*  
*1 Sam. 13.*  
*2 Sam. 21.*  
*2 Sam. 3.13.*  
*Hof. 10.4.*  
*Ezek. 17.15.*  
*2 King. 24.*  
*Judg. 9.*  
*1 King. 2.43.* *1 Priests.*  
*Ezek. 17.15.* *Mal. 2.8.*  
*2 Chron. 38.*  
*Rom. 1.31.*  
*Psal. 55.20.*

{ Covenants and Vowes } made { and performed. }

*Lacob* } To the Lord that he should be his God, and that he would give him Tith of all that he had, if God gave him bread, &c.

*Iephtah* } To the Lord: in offering up his daughter, as he had said.

*Israel* } To the Lord: in destroying the Canaanites, as they had vowed.

*Ionab* } To the Lord in sacrificing, with the mariners being delivered.

*Iosiah* } To the Lord: that he would walk in the wayes of the Lord.

*Hannah* } To the Lord: by dedicating her sonne *Samuel* unto him.

*David* } To the Lord: by providing a habitation for God to dwell in.

*Ioshua* } To *Jonathan*: by entertaining *Mephibosheth* his son.

*He that sweareth to his neighbour, and disappointeth him nor, though it be to his own binderance, shall dwell in the heavens.*

*Gen. 28.*  
*Judg. 11.*  
*Numb. 21.2.*  
*Ionab 1. 6. 2.*  
*2 King. 23.*  
*1 Sam. 1.*  
*Psal. 132. 11. 14.*  
*1 Sam. 18.*  
*2 Sam. 19.*  
*Iosh. 6.*  
*Psal. 15.*  
*Deut. 23.21.*

{ Gods Covenant made with Man. }

*Noah*, that the waters should not destroy all things again.

*Abraham* } That he would give his posteritie the promised land.

*God* } That he would multiply him and be his God: and gave him Circumcision as a Covenant to be kept by him.

*The Israelites* } 1. Concerning the lawes they were to keep. 2. That they should sanctifie the Sabbath. 3. That he would cast out the Canaanites. And lastly, that he would put his law in their inward parts, so that he would not leave them, unless they forlook him.

*Phineas* of Peace: and with *David*, that he should rule over men.

*Isaiah*, that the spirit that was on him should not depart from him.

*Gen. 15.*  
*Chap. 17.11.*  
*Deut. 29.*  
*Exo. 24.8. & 34.*  
*Heb. 9.10.*  
*1 Pet. 1.2.*  
*Exo. 31. & 34.*  
*Ier. 31. 6. 32.*  
*Numb. 25.12.*  
*2 Sam. 23.*  
*Isai. 59.21.*

{ Covenants made between man and man. }

*King Asa* } *Benbadad*, 1 *King. 15.* *Benbadad* with *Abab*

*Abraham* } *Abimelech*, *Gen. 21.* *David* with *Abner*, 2 *Sam. 3.* & with others.

*Iacob* } *Laban*, *Gen. 31.* *Isaac* with *Abimelech*, *Gen. 26.* *Iob* with his eies.

*Ioshua* } *Israel*, *Ios. 24.* & with the Gibeonites, *Iosh. 9.* *Israel* with God.

*Iehoiada* } God and the King: and between the people and him.

*Salomon* } *King Hiram*, so as there was continuall peace between them.

Unto full Oathes made:

*Benbadad* } The dust of Samaria should not be a handful for every of his army.

*Iezabel* } She would make the life of *Elijah* as those he had slain.

*Iehoram* } That the head of *Elijah* should be taken from him.

Certain } They would burn incense to the Queene of heaven, and would not eat or drink till *Paul* was killed by them.

Jewes } He would give *Herodias* to the halfe of his kingdom.

*Herod*

1 *King. 20.*  
*2 Sam. 5.*  
*Iob 31.*  
*Ez. 10. 2 Cbr. 15.*  
*2 King. 11.*  
*1 King. 13.*  
*1 King. 20.*  
*1 King. 19.*  
*2 Kin. 6.*  
*Ier. 44.25.*  
*Act. 23.*  
*Matth. 14.*

Reade *Nabum 1.15.* *Eccles. 9.3.* *Numb. 30.3.* *Psal. 19.21.* *Isai. 50.14.* *Deut. 25.18.*





4. Call to minde *Adam*, who in his innocencie was commanded to dresse the garden: So likewise *Cain* the heire of the whole world was commanded to till the ground: yea, *Salomon* a rich king, yet commanded by *David* to be doing: And Christ being both God and man, was brought up with a Carpenter, labouring being subject to him.

5. Remember *Salomons* saying, *Wealth gotten by vanitie shall be diminished: but he that gathereth by labour, shall increase.*

Gen. 3.  
Chap. 4.  
2 Chron. 22. 16.

Prov. 13. 11.

{ Use. }

Let every man hereby learn to live in some Calling, which all godly ones have done.

Reade Prov. 14. 23 Chap. 18. 9. Ezek. 34. 1. 1 Tim 5. 13 Zech. 1. 11. 2 Pet. 1. 8.

{ Labour in Callings } is { an enemy to Idleness. }

Every man is bound to live in a lawfull Calling, and that in a two-fold Calling: The one generall, the other a particular:

1. The generall is that whereby we are called to be Christians, and in this Calling we are to doe good to all men by teaching, admonishing, exhorting, and by Godly life, walking in Faith, Hope, and Repentance, with newnesse of life, &c.

2. The particular is that whereby men are called to some estate of life in the Familie, Church, or Common-weale, in which according to their severall conditions of Calling, every man must doe the best good he can in his place, avoiding slothfulnesse, unfaithfulnesse, rashnesse, perturbation, temptations of worldliness, &c. and so live honestly without scandall, justly without deceit, and peaceably without strife.

Prov. 10. 4.  
Chap. 20. 7.

Chap. 21. 5.  
1 Cor. 7. 17. & 10. 31.  
Phil. 1. 10. 1 Pet. 1. 15.

Lev. 10. 35.  
1 The. 4. 16.  
Prov. 3. 19.  
Zech. 7. 10.  
Heb. 12. 4.

<i>Adam</i>	Tiller of the ground	Gen. 3.	<i>John</i>	Fisherman.	Luk. 15.
<i>Abel</i>	Keeper of sheep.	Gen. 4.	<i>Kain</i>	Tiller of the ground.	Gen. 4.
<i>Abraham</i>	Prophet.	Gen. 10.		Seller of Purple.	Act. 16.
<i>Aaron</i>	High Priest.	Exod. 40.	<i>Lydia</i>	Statesman.	Exod. 18.
<i>Amos</i>	Herdsmen.	Amos 1.	<i>Moses</i>	Propheteffe.	Exod. 15.
<i>Anna</i>	Propheteffe.	Luk. 2.	<i>Miriam</i>	Customier.	Matth. 9.
<i>Andrew</i>	Fisherman.	Matth. 9.	<i>Matthew</i>	Husbandman.	Gen. 9.
<i>Aquila</i>	Tent-maker.	Act. 18.	<i>Noah</i>	Magistrate.	Nebem. 1.
<i>Aboliah</i>	Workers in gold & silver.	Exo. 38. 23	<i>Nehemiah</i>	Ruler in Israel.	John 3.
<i>Bezaleel</i>	Centurion.	Exod. 15.	<i>Nichodemus</i>	Governour.	1 King. 18.
<i>Cornelius</i>	Prince of Princes	Act. 10.	<i>Obadiab</i>	Tent-maker.	Act. 18.
<i>Daniel</i>	Hunter.	Dan. 6.	<i>Paul</i>	Fisherman.	Matth. 4.
<i>Esaue</i>	Lord Treasurer.	Gen. 25.	<i>Peter</i>	Keeper of sheep.	Gen. 29.
<i>The Eunuch</i>	Flow-man.	1 Kin. 19.	<i>Rachel</i>	Gleaner of corn.	Ruth 2.
<i>Elisba</i>	Thresher.	Judg. 6.	<i>Ruth</i>	Nazarite.	Judg. 13.
<i>Gideon</i>	Servant to <i>Laban</i>	Gen. 30.	<i>Samson</i>	Devout man.	Luk. 2.
<i>Iacob</i>	Ruler in Egypt.	Gen. 41.	<i>Simon</i>	Worker in brass	Gen. 4.
<i>Ioseph</i>	Captain.	10th. 1.	<i>Tubal-Cain</i>	Kings and	1 Sam. 1.
<i>Ioshua</i>	Tent-maker.	Gen. 4.	<i>David &amp;</i>	Prophets.	1 King. 11.
<i>Iabal</i>	Player on the Harp.	Gen. 4. 10.	<i>Salomon</i>	Keepers of sheep.	Gen. 37.
<i>Iubal</i>	Archer.	Gen. 21.	<i>Patriarchs</i>	Spinisters.	Exod. 35.
<i>Ishmael</i>	Carpenter.	Matth. 13.	<i>Heb. women</i>	Nurses of their	Gen. 21.
<i>Ioseph</i>	Fisherman.	Matth. 5.	<i>Sarah &amp;</i>	own children.	Ruth 4.
<i>Iames</i>			<i>Naomi</i>		

Luk. 15.

Gen. 4.

Act. 16.

Exod. 18.

Exod. 15.

Matth. 9.

Gen. 9.

Nebem. 1.

John 3.

1 King. 18.

Act. 18.

Matth. 4.

Gen. 29.

Ruth 2.

Judg. 13.

Luk. 2.

Gen. 4.

1 Sam. 1.

1 King. 11.

Gen. 37.

Exod. 35.

Gen. 21.

Ruth 4.

Let every man abide in the same Vocation wherein he is called: Let him that hath an Office wait on his office, that teacheth on teaching: Let him that ruleth doe it with diligence: Let servants obey in all things, not with eye-service, but in singleness of heart, &c.

Abhorre that which is evill in all thy actions, doe that which is good.

Eph. 4. 1, 2.

1 Cor. 7. 17, 20.

Col. 3. 22.

Rom. 1. 9.

{ Labour in Callings } Meanes { of Blessings. }

*Aquila*, *Lydia*, and the Gaoler, living in a Calling were converted. *Apollo*, mightie in the Scriptures, was in the perfect way of God instructed. *Cornelius* a Centurion praying, was willed to send for *Peter* by an Angell. *David* following the great ones with yong, was called to be King of Israel.

Act. 18. & 16.

Act. 18. 26.

Act. 10.

1 Chron. 17.

Daniel

*Daniel* ruling well, was by King *Darius* and *Cyrus* greatly advanced.  
*Elisba* plowing, was called by *Elijah* to be a prophet of the Lord.  
 The Eunuch reading, was by God sending an Angel who sent *Philip* instructed.  
*Gideon* threshing, was made the deliverer of the Israelites from Midian.  
*Jacob*, being faithfull in service, was by God willed to depart from *Laban*.  
*Moses*, keeping sheep, was sent by God to deliver Israel from the Egyptians.  
*Matthew*, sitting at the receipt of Custome, was called to be an Apostle.  
*Ruth*, gleaning of corn, was married to *Boaz* a man of Israel.  
*Peter*, and others fishing, were called to be Fishers of men.  
*Saul*, seeking *Asses*, was chosen to be of all Israel the first king.  
*Samuel*, ministring unto God, was called by him three times, *Samuel*, *Samuel*.  
*Simeon*, looking for the Consolation of Israel, embraced Christ in the Temple.  
 Shepherds, keeping sheep, were made witnesses of Christs birth at Bethlehem.  
 Wise men, enquiring after Christ, were by a Starre directed unto him.  
*Zacharias*, executing his office, was told by an Angel that he should have a Son.  
 Watch therefore, for ye know not what houre the master will come.

*Dan.* 6. 28.  
*1 Kin.* 19.  
*Act.* 8.  
*Judg.* 6.  
*Gen.* 31.  
*Exod.* 3.  
*Matth.* 9.  
*Ruth* 2.  
*Matth.* 4.  
*1 Sam.* 10.  
*1 Sam.* 3.  
*Luk.* 2. 26.  
*Luke* 2.  
*Matth.* 2.  
*Luke* 1. 5.  
*Mark* 13. 35.

## { A Catalogue of men } commended { in their Calling }

<i>Abraham</i>	Faith.	<i>Heb.</i> 11. 7.	<i>Tertulian</i>	Weightinesse of matter.
<i>David</i>	Prowesse.	<i>2 Sam.</i> 8.	<i>Lactantius</i>	Well-mattered words.
<i>Daniel</i>	Devotion.	<i>Dan.</i> 6. 10.	<i>Cyprian</i>	Flowing Speech.
<i>Enoch</i>	Pietie.	<i>Gen.</i> 5. 21.	<i>Chrysostome</i>	Statelinesse of Stile.
<i>Harael</i>	Swiftnesse.	<i>2 Sam.</i> 2.	<i>Bernard</i>	Conscionable delightfulness.
<i>Isaac</i>	Meditation.	<i>Ge.</i> 24. 63.	<i>Augustine</i>	Profunditie of Religion.
<i>Joseph</i>	Chastitie.	<i>Gen.</i> 39.	<i>Luther</i>	Powerfulnesse.
<i>Iob</i>	Patience.	<i>Iob</i> 1. 22.	<i>Calvin</i>	Compendiousnesse.
<i>Iosua</i>	Courage.	<i>Iosh.</i> 1.	<i>Martyr</i>	Copious Judicialnesse.
<i>Iohn</i>	Vehemencie.	<i>Luk.</i> 3. 10.	<i>Zachie</i>	Judiciall Copiousnesse.
<i>James</i>	Loftinesse.	<i>Mar.</i> 3. 17.	<i>Achilles</i>	Couragiousnesse.
<i>Moses</i>	Meeknesse.	<i>Nu.</i> 12. 3.	<i>Aprican</i>	Gravitie.
<i>Phinebas</i>	Zeale.	<i>Nu.</i> 25. 6.	<i>Corbe</i>	Copiousnesse.
<i>Peter</i>	Boldnesse.	<i>Mat.</i> 26. 63.	<i>Eschines</i>	Shrinesse.
<i>Paul</i>	Profoundnesse.	<i>Rom.</i> 1. &c.	<i>Hipeudes</i>	Sharpnesse.
<i>Samuel</i>	Uprightnesse.	<i>1 Sam.</i> 25.	<i>Lisias</i>	Subtiltie.
<i>Samson</i>	Strength.	<i>Judg.</i> 16.	<i>Lelius</i>	Smoothnesse.
<i>Lot</i>	Courteousnesse.	<i>Gen.</i> 19. 2.	<i>Demosthenes</i>	Powerfulnesse.
<i>Salomon</i>	Wisdome.	<i>1 King.</i> 3.	<i>Socrates</i>	Sweetnesse.
<i>Wife men</i>	Pains-taking.	<i>Matth.</i> 2.	<i>Tullie</i>	Eloquence.

## { Gods Justice } { Drunkenesse punished. }

*Ebrietas est blandus Damon, dulce venenum, & suave peccatum.*

*August.*

**D**runkenesse is a flattering Devil, a sweet poison, and a delightsome sinne, which who so hath in himselfe, hath not himselfe, and he that useth it is not himselfe in the Concrete, but sinfulnessse it selfe in the abstract, being a voluntarie Devil, the common shame of Nature, and the prodigious disgrace of mankinde, staggering in the robes of good-fellowship, shrouding it selfe under the wings of Merriment, being like the man that sleepeth in the midst of sea, and upon the top of a Mast; as also the foolish Marriners which needlesly let in the water to their ship, whereby they are forced to labour hard to pompe it out again.

*Pro.* 23. 24, 29.

1. Drunkenesse is when men drink either in wine or strong drinke beyond measure, so as there follows an intoxication of the powers of the soule: and is a sinne that procures plagues both to body and soule, in that it inflames the blood with an unnaturall heat, ingenders unnaturall thirst, which ingenders immoderate drinking, whence comes Dropsies, Consumptions, and cold diseases with untimely deaths: so that many by drinking healtles to others leave no health to themselves.

2. Drunkenesse confounds the Memory, duls the understanding, distempers the bodie, defaceth beauty, and hurts the minde: for the spirits of the heart and brain, being the mediare instruments of the soule are by drinking distempered and inflamed, and thereupon ariseth wicked imaginations, disordered affections, and such like; whence also cometh sinke of breath, rednesse of eyes, diminishing

of

of strength, woes, sorrowes, contentions, wounds without cause, and such like; being the fruits thereof.

3. Drunkenness corrupteth the blood, drowneth the spirits, beggers the purse, enricheth the Carcase with surfers, turnes blood into water, bread to drinke, reason to poison, and the very Soule to Froth, by an intollerable iniquitie; Swinishly disanimating the understanding power of the same, and in a word corrupteth the whole world, it being the capitall cause of many and unspeakable diseases, besides of other finnes, which as handmaidens are attendants on it, as daily experience sheweth.

4. Drunkenness causeth vomiting and filthinesse, of which the Lord himselfe complaineth by the Prophet *Isaiah* against the priests and others, and thereby they went astray, so that they failed in prophesying, stumbled in Judgement, and became ignorant.

{Through Drunkenness} Amalekites lay scattered on the earth, so that *David* slew all of them, *Ammons* heart was merry, so that *Abshaloms* servants slew him, *Benhadad* with fiftie two other kings were by *Israel* overcome, *Belsazzars* Countenance fell down, and the Medes took his Kingdome. *David* used meanes to move *Uriah* to cover his sinne committed. *Elab* was by his servant, conspiring against him, murdered, *Gaal* with his brethren against *Abimelech* conspired. *Herod* in his drunken banquet caused *Iohn* to be beheaded. The *Israelites* dranke till they were thirstie: Hell was prepared for them. *Lots* daughters lay with their Father: two cursed Nations came of them. *Noah* was uncovered in his tent, and discovered by his sonne. *Nabals* heart was merry: and suddenly dyed within him. *Philistines* sporting with *Samson*, were by the fall of an house slain. Priests and Prophets stumbled in Judgement, and failed in Vision.

Unto them that rise up early in the morning that they may follow strong drinke, that continue untill night, that the wine inflame them, they shall be trodden under foot, and their beautie shall fade.

Woe Unto them that are mightie to drinke wine, and to men of strength, mingling strong drinke, which cause men to erre, and to goe out of the way, being swallowed up with wine and strong drinke: the Lord will cause them to fall backward, and into their enemies hand.

Awake ye drunkards, weep and howle, because of the new wine, for it is cut off from your mouth, &c. and for your sinne, The field is wasted, the land mourneth, the corne withered, the new wine dried, the oyle languisheth, and the trees are spoiled.

Howle ye ministers of the Altars, for the meat-offering, and the drink-offering is withholden from the house of God: The beasts groane, the birds of cattell are perplexed, because they have no pasture, yea the flocks of the sheep are made desolate.

{Use.}

1. Remember Christs Admonition, Take heed of Drunkenness: forget not Pauls and Salemons, Company not with drunkards, &c.
  2. Call to minde *Calistines* who would not pledge *Alexander* to have need of *Esculapius*, or the king to have need of the Phisitian.
  3. Learne example of the bruit beasts, who in eating and drinking keep measure, taking no more then will suffice nature, therefore the Horse and Ass may be Schoole-masters to many men given to this sin.
  4. Know that no drunkard shall inherite the Kingdome of Heaven: then meditate in thy future judgement of God by repentance for the same.
- Be not drunken with wine wherein is excessse, but be filled with the Spirit.  
 Reade *Micah* 6.15. *Prov.* 20.1. *Eclus.* 19.1. *Chap.* 31.29. *Chap.* 37.29. & 31.4,5. *Hof.* 4.11.

*Prov.* 23.21,29.  
*Eclus.* 9.2.&c.  
*Chap.* 31.27.

*Iai.* 28.

1 *Sam.* 30.

2 *Sam.* 13.

1 *King.* 20.

*Dan.* 5. *Codin.*  
 28.21. *thans.*  
 1 *King.* 16. *1 Cor.* 11.21

*Iudg.* 9.

*Matth.* 14.

1 *Iai.* 5.13.

*Gen.* 19.

*Gen.* 9.

1 *Sam.* 25.

*Iudg.* 16.

1 *Iai.* 28.7.

1 *Iai.* 5.11.

1 *Iai.* 5.22.

*Chap.* 28.7,8.

&c.

*Joel* 1.3.&c.

*Joel* 1.10.

*Luk* 21.34.

1 *Cor.* 5.11.

*Prov.* 23.20.

*Ester* 1.8.

1 *Cor.* 6.11.

*Ephes.* 5.18.

{Gods Justice} {Murther punished.}

Actual Murther is either secret, or open.

1. Secret is in poison, or some cunning device: such was *Ababs*, who would not openly murther *Naboth*, but yet consents thereunto. Such likewise was *David*, who would not slay *Uriah* with his owne hands, but caused him to be put into the battell that he could not escape.

2. Open murther is committed when one with his hands openly and willingly taketh away the life of man: this is condemned by the Lord, Thou shalt not shed mans

1 *King.* 21.

2 *Sam.* 11.

*Gen.* 9.6.





Dent. 24. 17.

The man

That by violence shedderh mans bloud shall be a runnagate to his grave : That smiteth one that dyeth shall dye, and that shedderh mans bloud, by man shall his bloud be shed : All that take the sword shall perish with the sword, and that kill shall be killed.

The Murtherer

Shall not inherit the kingdome of Heaven, neither shall live halfe his dayes : The Lord will abhorre him : and for his sinne will cause the land to mourne, and all that dwell therein, with a destruction of each thing.

Recompence

Shall be none taken for murther (saith the Lord) but inquisition shall be made, that the murtherer may be found; for the Land shall not be cleansed of the bloud that is shed therein, but by the bloud of him that shed bloud.

Prov. 28. 17.

Exod. 21. 12.

Gen. 9. 6.

Dent. 35. 20.

Mat. 26. 52.

Rev. 13. 10.

Chap. 21. 8.

Gal. 5. 21.

Phil. 55. 25.

Psalm. 56. No. 4. 2.

Numb. 35. 32.

Ec.

Dent. 21.

{ The Remedy of Murther. }

The way

To prevent murther is to keepe our selves from envy and hatred, to take heed of revenge, to be courteous, loving and kind, &c. Following the Apostles counsell, forgiving one another, as God for Christ hath forgiven us: seeking peace and ensuing it. The which that we may all doe, the Lord grant Amen.

2 Cor. 13. 11.

{ Gods Justice? } { Whoredome punished. }

**VV**Horedome is an inordinate desire of filthy and dishonest pleasures, being the leprosie of the soule, and a fire that shall devoure to destruction, and root out mans increafe.

Adultery

Is the incontineny of persons that are unmarried, or of persons whereof one is married: as also is when men by impure thoughts do lust after any, which Christ forbids.

Fornication is the incontineny of persons that are unmarried.

1.

The sinne is like a fornace, whose mouth is gluttony, the flame pride, the sparkles filthy words, the smoake an evil name, the ashes poverty, and the end shame and destruction: for that lust conceived bringeth forth sinne, and sin perfected bringeth forth death.

2.

This sinne is more violent then all other sinnes, for of all the troubles and battles that Christians are to fight, this combate of chastity is most difficult, for that the wrestling is perpetuall and the victory rare.

3.

This sinne doth not only pollute, contaminate and destroy the soule, but also getteth a plague, dishonour and reproach, that shall never be put out, defileth the body, which is a member of Christ, and the temple of the Holy Ghost. Every sinne (saith S. Paul) that a man doth is without the body, but he that committeth fornication, sinneth against his owne body, that is by prophaning it with carnall lusts and fleshly sin.

4.

This sinne spoyleth the good name, weakneth and enfeebleth the strength, taketh away beauty, hurteeth the sound constitution, bringeth infinite diseases, which are both filthy and reproachfull, perisheth and blaith the flower and blossom of youth, in not suffering it to bud and encrease, bringeth old age before the time, breaketh the forme and strength of the will, dulleth the understanding and maketh a man like unto the bruit beast, and like a fed horse, saith the Prophet Jeremy.

5.

This sinne withdraweth a man from all honest studies and exercises, and draweth him into the sea of carnall pleasures: It maketh young men foolish and reproachfull, and exposeth old men to the shame of men, so that their talke is but of carnall delights.

Note.

The motives moving a man to this sin, are naturall corruption, gluttony, idleness, scurrilous talke, a discovered duggie, a naked breast, frizled haire, artificiall painting, wanton apparrell, costly perfumes, a roling eye, an unchaste foot, hope of impunity, the accompanying with women, and idleness the chiefe of all of them.

Iob 31. 12.

Dent. 22. 22.

Mat. 5. 28.

Prov. 6. 26.

22.

1 Cor. 6.

Iob 31. 12.

Iob 24. 15.

Ier. 5. 8.

Ier. 5. 7.

Syr. 9. 2.

<i>Abraham</i>	{ Lay with }	<i>Hagar</i> , by whom he had a mocking <i>Ishmael</i> .	<i>Gen.</i> 16.
<i>Amnon</i>		<i>Tamar</i> , he was therefore slaine by <i>Abolom</i> .	2 <i>Sam.</i> 13.
<i>Abolom</i>		<i>David's</i> Concubine, his end after was hanging.	2 <i>Sam.</i> 16.
<i>Abner</i>		<i>Saul's</i> Concubine, he was after by <i>Isab</i> slain.	2 <i>Sam.</i> 3.
<i>Benjamites</i>		A Levites wife, twenty five thousand were slain.	<i>Judg.</i> 20.
<i>David</i>		<i>Bathsheba</i> , <i>Abolom</i> his son lay with his Concubines.	2 <i>Sam.</i> 11.
<i>Elies sonne</i>		Women forbidden, they were slaine by the Philistines.	1 <i>Sam.</i> 2.
<i>Isab</i>		<i>Tamar</i> his daughter in law: his conscience accused him.	<i>Gen.</i> 38.
<i>Isab</i>		His wives handmaids: <i>Reuben</i> lay with one of them.	<i>Gen.</i> 35.
<i>One Israelite</i>		A Midianitish woman: both were by <i>Phineas</i> slaine.	<i>Nu.</i> 25 <sup>Ex. 22.11. Lev. 24.7.</sup>
<i>Israelites</i>		The daughter of <i>Moab</i> : Twenty four thousand were slaine.	<i>Nu.</i> 25
The incestuous	{ Lay with }	The wife of his father, hee was delivered over to <i>Satan</i> .	1 <i>Cor.</i> 10.5.
Just <i>Lot</i>		His daughters, two cursed Nations came of them.	1 <i>Cor.</i> 5.
Old world		Women that they liked, they all perished in the flood.	<i>Gen.</i> 19.
Prodigall		Whores, he was with famine and hunger pined.	<i>Gen.</i> 6.
<i>Reuben</i>		His Fathers Concubine; he lost the dignity of birth-right.	<i>Luk.</i> 15.
<i>Samson</i>		<i>Delilah</i> , he lost his strength, haire, eyes and life.	<i>Gen.</i> 49.
<i>Samsons</i> wife		His companion, she was with her father burnt by the Philistines.	<i>Judg.</i> 16.
<i>Sodomites</i>		Each other, they were burnt with fire from Heaven.	<i>Gen.</i> 10.
<i>Shechem</i>		<i>Dinah</i> , hee was slaine with all the <i>Shechemites</i> by <i>Simeon</i> .	<i>Gen.</i> 34.
<i>Salomon</i>		Women forbidden, the Lord raised adversaries against him.	1 <i>King.</i> 16.

*Abimelech* and *Pharaoh* } Were both plagued with their wives, women and families, but for taking *Abrahams* wife into their house.

*Iohn* by reproving *Herod*, by *Herodias* meanes lost his head.  
*Ioseph* after denying his mistress was a long time imprisoned.

The man } That committeth adultery shall die the death, with the woman with whom he lyeth: Hee also that lyeth with his daughter in law shall die the death: Hee that lieth with a woman affianced shall be scourged, that taketh a wife and her mother, shall both be burned, that uncovereth his brothers wife shall be cut off, that lyeth with another mans wife, his wife shall grinde to a nother.

The Priests daughter that playeth the whore shall be burned.  
The wife found to be adulteresse, her belly did swell and thigh rot.  
Bastards were forbidden to enter into the Congregation to the tenth descent.

Bastards plants shall take no deepe root, nor lay a fast foundation.  
The hire of a whore brought to be offered to God, was abominable to him.

The man } That accompanieth adulterers shall become impudent.  
Rottennesse and wormes shall have him to heritage.

Use *Pro.* 5.  
3. & 6. 25.

The Whoremonger } Destroyeth his owne soule, kindleth a fire which shall devour to destruction, rooeth out his increase, all bread is sweet to him, he will not leave off till he perish: Hee shall not enter into the kingdome of God, he shall be judged by the Lord, and shall have his portion in the lake that burneth with fire and brimstone.

### The Remedie against Whoredome.

1. Use labour, abstinence, temperance, prayer, stay the beginning while it is young, looke not unadvisedly on a woman, gaze not on a maid, but with *Iob* make a covenant with thine eyes, heare no dishonest speeches, speake no unclean words, thinke on holy thoughts, in every temptation set before thee the presence of God, who beholdeth thee, the devill that will accuse thee, and thinke on the judgement that at last shall be pronounced against thee.

2. Remember that example of a modest Marron, who being tempted by a lascivious one, professing to doe any thing for her love, so as she would grant him his desire; after a long time, she called for a panne of coales, requesting him for her sake

*Gen.* 12.  
*Chap.* 20.  
*Mar.* 14.  
*Gen.* 39.  
*Levit.* 20.10.  
*Deut.* 22.22.  
*Chap.* 20.13  
*Chap.* 19.20.  
*Chap.* 10.14, 40  
*Iob* 31.9.  
*Deut.* 22.22.  
*Levit.* 21.9.  
*Num.* 5 <sup>*Iob* 31.1.</sup>  
*Deut.* 23  
*Wisd.* 4.7.  
*Chap.* 3.17. *Deut.* 24.8.  
*Eccles.* 19.3.  
*Prov.* 6.32.  
*Iob* 31.12.  
*Hos.* 4.3.  
*Eccles.* 4.4.  
*1 Cor.* 6.9.  
*Gal.* 5.19.  
*Rev.* 8.32.  
*Heb.* 2.4.

*Eccles.* 9.  
*Iob* 31.1.

take to hold his finger in them but one houre ; to which he answered, that it was an unreasonable request : to whom she replied, that seeing he would not hold so much as one of his fingers in a few Coales for one houre, she would not yeeld to doe that thing, for which she should be tormented body and soule in Hell for ever.

3. Thinke on *Demosthenes*, who being demanded of *Lais* a famous Curtizan of Corinth a great summe of money to lye with her one night ; he answered, he would not buy repentance at so deare a rate.

4. Set before thy eyes *Ioseph*, who being tempted by his wanton Mistresse, to lye with her, answered, *How can I doe this great wickednesse, and sine against God?* and forget not *Pauls* saying, *What fruits have ye had in these things whereof ye are now ashamed? the end of them being death.*

{ Use. }

It should teach us as the Apostle counselleth, to *Flie fornication*, to possesse our vessels in holinesse and honour, and to walk honestly as in the day, not in rioting and drunkennesse, neither in chambering and wantonnesse, alwayes having in minde the law of God, *Thou shalt not commit adulterie.*

Reade *Deut. 22. 20. Chap. 23. 18. Job 24. 15. Prov. 2. 16. Chap. 5. 3, 8. Cha. 6. 16, 12. Chap. 7. 7. Ezek. 23. 17. Prov. 9. 13. Chap. 23. 27. Jer. 5. 7. Levit. 18. 20. Wisd. 3. 16. Eccus. 9. 1. Chap. 19. 2. Chap. 23. 21. &c. Ephe. 5. 3. Gen. 26. 11. Exod. 22. 16. Levit. 19. 20. Deut. 23. 18. Syr. 19. 3.*

Perkins.

2 Sam. 10. 3.

Rom. 13. 13.

Gen. 39. 9.

Mal. 2. 14.

Rom. 6. 21.

1 Cor. 6. 18.

1 The. 4. 5.

Rom. 13. 13.

Exod. 20.

{ Gods Justice } { Covetousnesse punished. }

Covetousnesse is an inordinate desire of any thing, unto which evill the man that is subject unto, is the servant and slave of all other sinnes : For that the covetous person can never be satisfied, but is provoked and enflamed more and more by how much the more he hath, like the man that hath the Dropisie, the more he drinketh, the more he thirsteth : So that although he have, yet he alwayes coveteth that which he wanteth, so that the miserable and wretched heart of the covetous man wandereth throughout all the things of this world, and is wearied, but never satisfied ; drinketh, but his thirst is not quenched ; he esteemeth not those things which he hath, unless he possesse in like manner those things which he hath not, and he hath no lesse trouble for things which he compasseth not, then he hath pleasure in the things which he possesseth ; neither is his heart more satisfied with gold then the bodie with winde and ayre ; This Viper hath divers heads with which it snatcheth at the trash of the world (to wit) fraud, unquietnesse, perjurie, bribes, sacriledge, theft, usurie, rapine, and Symonie. This horse-leach hath two daughters that cry, Bring, Bring, Hell and destruction are never full, so the covetous person can never be satisfied. In a word, there is nothing worse then a covetous man, nor a more wicked thing then to love money, for such an one would even sell his soul to get wealth unto him :

Prov. 15. 27.

Prov. 30. 15.

Prov. 27. 30.

Eccus. 10. 9.

&c.

{ The Covetous person is }  
 { An infidell } For he loveth not his brother, and he that loveth not his brother walketh in darknesse, and knoweth not God.  
 { A Deceiver } For he makes the Ephra small, and the shekle great, he falsifies the weights by deceit, and sels the refuse of Corn.  
 { A Thiefe } For the goods that he possesseth are none of his, he is but a steward of them, and shall yeeld account.  
 { A murderer } For such are his wayes being greedie of gain, that he taketh away the life of the owner, and swalloweth the poore.  
 { As a Camell } That all the day carries treasure for other, and at night is turned into the stable with a gald back.  
 { As a slave, } For that he attendeth day and night upon his wealth, being alwayes in great suspicion of his Treasure.  
 { A discontented one, } In that he is vexed and grieved in minde, when he is to be part from any of his coin by payment.  
 { An idolater, } Against the second Commandement, for that he worshippeth idols, in reposing so much confidence in his money, making it his god.  
 { An offending idolatrously }

1 Job. 2.

Amos 8. 5.

Prov. 21. 6.

Matt. 24.

Prov. 1. 19.

Amos 8.

Ephe. 5. 5.

Exod. 20.

Psal.





Drinke of the waters of thine own well, and of the river that runnes out of thine own Spring.

Prov. 5. 15.

Set not thine eye upon the thing which suddenly vanisheth away.

Prov. 23. 5.

*For riches make themselves wings, and fly away like an Eagle.*

Pray

with

Salomon,

{ Give me, O Lord, neither povertie nor riches, only give me things necessary, lest being full, I should denie thee; and being fallen into povertie, should steale, and forswear thee.

Prov. 30. 8.

*{ If thou wilt what God wils shalt pleased bee: }*

*{ Be sure all things shall then be well with thee. }*

Reade Prov. 30. 15. Prov. 1. 11. Dan. 11. 39. Syr. 14. 9. Prov. 15. 16. Eccl. 5. 18, 19.

{ Gods Justice } { Usurie punished. }

**U**SURIE is the Devils Alchimy, which turnes silver into gold, and Chymically projects money out of the poores bowels: it is lucre by lending: It is a sin that hath many advocates and patrons: it is (as Aristotle saith) a monstrous thing by the very light of Nature, for money to beget money: and thereupon the heathen by the light of reason stiled Usurers, ravenous usurious Vultures, being infamously guiltie of that sinne of which a converted Jew, an honest heathen, or tolerable Turke would be ashamed and remorsefull: being stigmatized by joynt consent of charitable hearts, and strongest current of best Divinitie with a brand of extraordinary brutishnesse, hard-heartednesse, and crueltie: in that he is like a fretting Canker with a plausible invisible consumption, wasting day-staies, sucking the blood, eating the lives of many, filling townes and cities with improfitable persons, and the country with miseries and inhumanities.

Prov. 22. 7.

Now Usurie is a gain exacted by Covenant above the principall, only in liew and recompence of the lending, which is quite contrary to Gods Word, and therefore may fitly be called biting Usurie.

Ezek. 18. 8.

The Law of England doth permit Usurie to raise two shillings in the pound, therefore Usurie is not unlawfull?

Object.

Answer.

It is one thing to permit Usurie, and another to allow thereof, by our positive Lawes is meant, that those men, who cared not how much they exacted out of poore mens hands for the loane of their money, should be limited within certain bounds, lest they should overflow reason. So that the Lawes doe but mitigate the penaltrie, which if it were possible would restraine men from it.

Hath given forth upon usurie, and hath taken increase, he shall not live, he hath done abominably, he shall surely dye.

Ezek. 18. 13.

Hath taken usury and increase, and hath greedily gained of his neighbour by extortion, the Lord will smite his hands at his dishonest gaine, which he hath made, and will scatter him among the heathen: and he that putteth his money to usury, and taketh reward shall not rest on the holy hill of the Lord. And that increaseth his substance by usurie and unjust gain, he shall gather it for him that shall pittie the poore, and the inheritance that he hath gotten hastily, the end thereof shall not be blessed.

Ezek. 22. 11, 13.

Psal. 15. 4.  
Prov. 28. 8.  
Chap. 20. 21.

By evill gotten goods purchased shame, and a field with the reward of iniquitie, who falling headlong burst asunder in the midst, so that all his bowels gushed out.

Ab. 1. 18. &c.

Thou shalt open thy hand wide to the poore, and shalt lend him sufficient for his need in that which he wanteth.

Prov. 18. 8.

Hab. 1. 6.

Deut. 15. 8. &c.

If thou lend to any that is poore, thou shalt not be to him an usurer, neither shalt thou lay upon him usurie.

The Lord

thy

God saith,

Thou shalt not lend upon usurie to thy brother, usurie of money, usurie of victuals, or usurie of any thing whatsoever, unto a stranger thou maist lend on usurie (meaning that the Israelites might lend to the Canaanites, &c.) whom they might lawfully murder, to those they might lend upon usurie, to murder them therewith by little and little.

Deut. 23. 20,  
&c.

Exod. 22. 25.

Christ thy

Saviour

Commanded to lend freely, looking for nothing againe (that is, for the use or gaine thereof) to every man that asketh of thee: and of him that taketh away thy goods, aske them not againe, and in so doing thy reward shall be great.

Matth. 5. 42.

Luk. 6. 34.

{ The Remedie of Usurie. }

To abstaine from Usurie remember the Lords Promise, saying, *The man that*

Ezek. 18. 8.

haib not given upon usury, neither haib taken any increase shall surely live and shall not die.

The man that putteth not out his money to usury, nor taketh rewards against the innocent, shall rest on the holy hill of God.

Psal. 15. 5.

{ Use. }

1. Seeing thou seeest the way to Heaven, learne to follow it.
2. Let godly Magistrates learne to tread the steps of good *Nehemiah*, who remedied the oppression of many by usury, and that by causing them to leave off that burden, and by making them to restore the land, vineyards, houses, &c. as also to remit the hundred part of the silver, corne and wine that was exacted by any of the Jewes.
3. For admonition : Let racking, extorting usurers, whose inclosures hath wounded whole villages and friended only two or three with the plaister of their bounties by an Almshouse, not thinke that a sufficient satisfaction for their wrong.
4. Let all covetous hunger starved Usurers, who sell wheate and eate beanes, who have many in their debt, and yet are most in their owne debt, for not paying their belly and backe a quarter of their dues, learne to make better use of Gods Creatures.

Neb. 5. 1. &c. 10.

Read Eccles. 25. 29. Prov. 22. 7. Pro. 13. 11. Syr. 5. 8. Ezek. 22. 12.

{ Gods Justice } { Oppression punished. }

2 Chron. 16. 10.  
2 K. 13. 4. 23

*Abab*  
Babylonians

*Naboth* taking his vineyard from him, it was his ruine.  
The Israelites with heavy yokes : Gods judgements fell on them.

2 King. 10.  
1/ai. 47. 7.

Mat. 23. 4.  
Ezek. 7. 23.  
E. 22. 26.

Edomites

The Jewes, for which shame covered them, and evill took them.

Isa. 1. 9.

Isa. 3. 15.  
Amos 8. 5. 8.

Egyptians

The Israelites, they were often plagued, at last drowned.

Obad. 1. 10.  
Exod. 7. Ch. 14.

Mich. 2. 2.  
Job 21. 6.  
Psal. 140. 12.  
Isa. 52. 4.

*Izeboiakim*

His subjects, he had the buriall of an Ass, and was not lamented.

Chap. 3. 9.  
Jer. 22.

*Rebooram*

His subjects by laying burdens on them : ten Tribes fell from him.

1 King. 12.

The  
Israelites

Divers, for which adversaries were brought against them, who laid their lands waste, spoiled their pallaces, so that they decayed.

Amos 3. Ch. 4.  
Mich. 2. Jer. 21.  
Ezek. 12. 12.

The old world

The poore with cruelty, they perished in the flood.

Gen. 6. 11.

The Widow  
and  
Fatherlesse

God will slay him, and will make his wife a widow, &c. and his children fatherlesse, so that his oppression shall fall on himselfe.

Exod. 22.  
Psal. 7. 16.

The Hureling

by keeping backe of his wages, the Lord will punish him.

Mal. 3. 5.

The Poore

To increase himselfe, shall himselfe come to poverty, and that hath not restored the pledge, hee shall die, his blood shall be upon him.

Jer. 22. 13.

The afflicted

In judgement, the Lord will spoyle the soule of that man, or by fraud doth injury any, the Lord will avenge himselfe on him.

Prov. 22. 16.

{ The Person that oppresseth }

Any

By refusing to heare his cry, the Lord will not heare him, and that doth evill to any one, it shall be his destruction, and that taketh the fields of others, the Lord will devise an evill against that family, so that they shall eat and not be satisfied, &c. And as the Partridge gathereth her young, which she hath not brought forth ; so he that gathereth riches and not by right, shall leave them in the midst of his dayes : and that joyneth house to house, and field to field, woe shall be unto him, for such houses shall be desolate, and that by building by blood, and stablishing it by iniquity, the stones thereof shall cry out of the wals, and the beame out of the timber shall answer it : he shall see no quietnesse in his body, hee shall be in paine, the hand of the wicked shall assaile him, the Lord will do violence unto him, who hath prepared judgements for him.

Ezek. 18. 13.

Pr. 5. 13.

C. 20. 19.

1 Th. 4. 6.

2e. 7. 10.

Psal. 140. 11.

Mich. 2. 2. &c.

Chap. 6. 12.

Jer. 17. 11.

1/ai. 5. 9.

Iam 5. 4.

Hab. 2. 9.

Iob 20. 8.

19. 10.

Prov. 22. 23.

Iob 35. 9.

1/ai. 10. 1.

Because

Because of unrighteous dealings and wrongs, and riches gotten by deceit and oppression, the land shall be desolated, and the kingdom from one people to another translated.

The LORD } Will set at liberty those who are snared by oppression, when they that have oppressed them shall cry and not be heard.

The LORD } Did so abhorre oppression and cruelty, as that hee required the blood of that man, that did eat the flesh of beasts with the blood thereof: as also commanded the Israelites, that if they found any birds nests in their way travelling, that they should not seeth a kid in his mothers milke, nor destroy the dam of the young one, nor eat flesh with the life thereof, that is the blood.

Reade of Tyrants and tyrannie.

{ Use. }

1. Doth the Lord so abhorre oppression and cruelty, as that he would have mercy shewed even to the beasts and fowles. What then shall those oppressours expect, whose hearts are cruell, whose teeth are as swords, and their jawes as knives to devour the poore from the earth, and the needy from among men: who eat the flesh of the people, and slay off the skinned from them, who break their bones and chop them in peeces as for the pot, and as flesh within the Cauldron (saith the Prophet *Micah*). Surely they shall cry unto the Lord, but he will not heare them, he will hide his face from them: trust not then in robbery and wrong.

2. Doth the Lord so abhorre oppression? Follow then the counsell of *Daniel*: Breake off that sinne by repentance unto God, by mercy to the poore: and with *Zachem* by restitution to wronged, oppressed and injured men.

The Lord saith } Thou shalt not presse the stranger that dwelleth with thee, if thou sell ought unto thy neighbour, or buy ought of him, yee shall not presse one another therein.

*Iob 35.9. Chap. 5.7. Prov. 13.11. Chap. 14.31. Chap. 28.20. Chap. 29.13. Chap. 30.15. Isa. 3.14. Eccles. 4.1. Prov. 21.6. Amos 1. Chap. 2. Chap. 3. Iob 20.19. Psal. 72.4. Psal. 62.10. Psal. 140.7. Iam. 5.3. Syr. 5.8. Levit. 25.14, 17. Syr. 34.18. Am. 5.11. Obad. 14. Hab. 1.17. Mich. 3.3. Zeph. 1.9. Isa. 47.6. Ezek. 22.7. Syra 40.13. Chap. 10.8.*

*Prov. 20.21. Iob 24.2. Eccl. Psal. 12.5. Prov. 16.8. Chap. 14.31. Zeph. 7.11. Mic. 6.12. Iob 30.8. Prov. 22.23. Iob 35.9. Prov. 14.31. Isa. 5.8. Isa. 10.1. Iob 22.6. Ier. 17.11. Zeph. 1.9*

Reade of Tyranny.

*Ezek. 12.9. Eccles. 10.8.*

*Mal. 3.5. Psal. 12.5. Psal. 72.4. Deut. 2.23. Levit. 17.10. Deut. 14.21. Deut. 22.6. Eccl. 9.4. Psal. 12.5. Psal. 62.10.*

*Prov. 12.10. Prov. 3.14. Mich. 3.3. Iob 27.13. Psal. 62.10. Prov. 16.8. Prov. 16.11. 22.20. Dan. 4.27.*

*Luk. 19. Levit. 19. Chap. 25.14.*

{Of Restitution.}

Restitution is to be made by all such as have taken any thing wrongfully by Usury, oppression, deceit or such like: Without which mans repentance for sinne is not acceptable before God: And therefore we are to follow Christs command herein, (saying) If thou bringest thy gift to the Altar, &c. goe first and be reconciled to thy brother, then come and offer thy gift, &c.

What if I be not able to make restitution, will not God then be mercifull and heare the prayer made to him?

Debt is not deadly sinne, when a man hath no meanes, there must be vottall restitution, if there cannot be actually, *quoad affectum*, though thou cannot *quoad effectum*: \* If there be a willing mind it is sufficient, not according to that a man hath, but according to that which he hath not. God reckons that as done, which a man, *Vere voluit, tamen si adimplere non valuit*: faithfully would, though not fully could accomplish.

David said, O Lord, thou knowest mine innocencie.

Samuel } Whose ox or asse have I taken, whom have I defrauded, whom have I hurt? Or of whose hand have I received any bribe to blind mine eyes therein? And I will restore it.

Micah gave to his mother, the silver that he had taken from her. Said, If my land cry against me, or the furrowes thereof complaine together, let thistles grow instead of wheate, and cockle instead of barley: And againe saith, The wicked shall restore that he tooke violently.

Zachem, If I have taken by false accusation: I will restore four fold. Iudas will condemne many, who brought againe the peeces of silver. Nehemiah caused the Jewes to restore what was exacted by them.

R r r

Salomon

*Numb. 5.6, 7. Mat. 5.25.*

*\* 2 Cor. 8.12. Deut. 10.17. Bern. 2 Cor. 8.11.*

*Psal. 7.8. 1 Sam. 12.30.*

*Judg. 17. Iob 31.38. Iob 20.18. Luk. 19. Mat. 27. Nebem. 5.8.*

*Mal. 3.5. Psal. 11.5. 12.5. 140. 11. 35. 10. Vsa*

Object.

Ans.

*2 King. 8.6.*



*Philos. 9.* *Salomon* willed not to with-hold the goods from the owner of them.  
*The Lord* commanded restitution to be made of things taken to keepe, taken by robbery, by violence, oppression and such like.  
*Prov. 6. 31.* *Job 20. 18.* *If the wicked restore the pledge, and give againe that he had robbed, &c. He shall live and not die, saith the Lord.*  
*Eze. 18. 17.* *Owe nothing to any man, but love one another (saith the Apostle.)*  
*The ungodly borroweth and payeth not againe, but the righteous is mercifull and liberal (saith the Psalmist.)*  
*Reads Ier. 20. 18. & Cor. 7. 2. Exod. 22. 3. & Numb. 5. 8. &c.*

*Prov. 3. 2.*  
*Numb. 5. 8.*  
*Exod. 22.*  
*Ezek. 33. 15.*  
*Rom. 13. 8.*  
*Psal. 37. 21.*

## { Gods Justice } { False Witnesse bearing and Slander punished. }

**F**alse Witnes bearing is unjust judging and condemning of our neighbours, contrary to the Commandement of Christ, who bids us not to judge: And it is also an unjust accusing and false testimony in judgement: Such as was that where-with *Naboth* was accused. And it is also called a cavill or crafty accusation, which is when something is either taken from the truth or put to it, or changed, as they did, that testified against Christ, affirming that he had said, *I can destroy the Temple of God, &c.* And lastly, it is a slandering or back-biting of one, in speaking ill of his neighbour, that is free from evill, being absent, and so impairth his name and credit, which is a most grievous offence, for that the slanderer hurteth three at once, himselfe, the hearer, and him that is slandered, howbeit he hurteth him least of all being absent, for his name onely is hurt, but the conscience of both the other is hurt by a sinne against God and their neighbour committed.

*1 Kin. 21.*

*Iohn 16.*  
*Mat. 26. 6.*

The Slanderer is ever meddling till he shameth himselfe: His lips are as hot as burning fire, and his words are wounds and like Hammers, saith *Salomon*, wherewith men breake stones, &c. and his daily exercise is in misreports.

*Pro. 10. 3, 19.*  
*Ch. 13. 5. & 16.*  
*27. & 18. 8.*  
*& 26. 22.*

What if he that reporteth of his neighbours speake the truth, speaking of his faults, may that be called slandering?

*Object.*

*Answer 1.*

It ought: for he shameth in a double respect. First his mind is estranged from the affection of Christian charity, yea he is rather moved to that wickednesse by a desire of speaking ill, or else that he may get himselfe praise by the dispraise of another, which appeareth by that he passeth over all the vertues of his neighbour, reckoning up all his faults, and often times enlarging them.

2.

He objecteth those things against his neighbour, not with a mind to amend him, but rather out of an ill opinion that he hath of him.

King <i>Abab</i>	<i>Elias</i>	That he was the cause of the plague sent by God.	<i>1 Ki. 18</i>
<i>Azariah</i>	<i>Jeremiah</i>	That the word hee had spoken was from <i>Baalshazur</i> .	<i>1 Cor. 6. 5.</i> <i>Ier. 43.</i>
<i>Amaziah</i>	<i>Amos</i>	That he had conspired against the King by his word.	<i>Am. 7. 10. Numb. 24. 11</i>
<i>Doeg</i>	<i>Abimelech</i>	That he had asked counsell for <i>David</i> of the Lord.	<i>1 Sam. 22.</i>
The devill	<i>Iob</i>	That hee would curse God, if God did afflict him.	<i>Iob 1.</i>
<i>Ephraimites</i>	<i>Gileadites</i>	That they were runnagates among the <i>Ephraimites</i> of <i>Ephraim</i> .	<i>Iudg. 12.</i>
<i>Hamon</i>	The Jews	That thy did not observe the Kings laws.	<i>Eft. 3.</i>
<i>Ioseph</i>	His brethren	That they were thieves and came as spies.	<i>Gen. 44.</i>
<i>Irijah</i>	<i>Jeremiah</i>	That he was about to fly to the <i>Caldeans</i> .	<i>Ier. 37.</i>
	Apostles	That they were full of new wine.	<i>Alf. 2.</i>
	<i>Paul</i>	That too much learning had made him madd.	<i>Alf. 24.</i>
The Jewes	Christ	That hee had said hee would destroy the Temple of God, and that he cast out devils by <i>Belzebub</i> .	<i>Iob. 8. 40.</i> <i>Iohn 20.</i>
<i>Iehoraim</i>	Jesus	This evill cometh from the Lord.	<i>Mat. 9.</i>
<i>Kain</i>	God	My punishment is more then can be forgiven.	<i>2 King. 6.</i>
King <i>Amon</i>	The Lord	That they came but to spie out the Land.	<i>Gen. 4.</i>
<i>Leban</i>	<i>David's messenger</i>	That his gods were by him stolen.	<i>2 Sam. 10.</i>
	<i>Iacob</i>		<i>Gen. 31. 30.</i>

Certaine

*Ier. 18. 18.*  
*Ier. 51. 2.*  
*Jud. 12. 4.*  
*Ephraimites.*



Certain men	David,	Things of him that were not knowne by him.	<i>Psal. 57. 12.</i> <i>&amp; 35. 11.</i>
Suborned men	Steven,	That they heard him speak blasphemously.	<i>Act. 6.</i>
Potiphars wife	Ioseph,	That he went about with her to commit folly.	<i>Gen. 39.</i>
Souldiers	Christs disciples,	That they came by night when they were asleep, and stole Christ out of the grave from them.	<i>Rom. 3. 8.</i> <i>Matt. 28. 12.</i>
King Saul	Jonathan,	That he had stirred up David against him.	<i>1 Sam. 22.</i>
Two witnesses	Naboth,	That he had blasphemed God & the king.	<i>1 King. 21.</i>
Two Rulers	Susanna,	That she had with a young man layen.	<i>Susan. Hist.</i>
Ziba	Mephibosheth	That Mephibosheth had said that the kingdom of Israel should be restored to him,	<i>2 Sam. 16.</i>

*Exod. 23. 1. Levit. 19. 16. Iames 1. 16. Gen. 18. 18.*

Pro. 10. 19

The person that accuseth falsly, it shall be done to him as he thought to have done to him whom he accused, he shall be punished, saith God.  
The backbiter shall not be established in the earth, evill shall hunt him.  
The Lord hateth a false witnesse, and the man that speaketh lies.

*Deut. 19. 16.*  
*Prov. 19. 5.*  
*Prov. 19. 9.*  
*Chap. 21. 8.*  
*Psal. 119. 4. 11. & 101. 5.*  
*Isa. 59. 28. 13.*

{ To avoide this sinne. }

1. Have a charitable opinion of thy neighbour, which must be shewed by taking doubtfull things in the best part, by detending his Name, if he be slandered; as also by being grieved, if thou heare true reports of his evill deeds.
2. Let every one speake the truth from his heart, and that with a good affection, in love when we speake of the faults of any.
3. Remember that the Lord commands that thou shalt not have to doe with any false report, neither shalt thou put thy hand with the wicked to be an unrighteous witnesse.
4. Take no heed to every word that is spoken, lest thou heare thy servant curse thee: for thine owne heart knoweth that thou thy self also hast often-times spoken evill by other men.

*Prov. 24. 28.*

*Exod. 23. 1.*  
*Exod. 20.*  
*Wisd. 1. 11.*

*Ecc. 7. 21.*

*Prov. 25. 22.*

*Chap. 22. 10.*

*As the winde drives away raine, so doth an angry countenance a backbiters tongue.*

*Where no wood is fire goeth out, where a Tale-bearer is taken away, strife ceaseth.*

Reade *Levit. 10. 16. Gen. 3. 7. Prov. 12. 17. 19. Chap. 26. 20. Chap. 19. 5. Ch. 21. 28. Chap. 24. 28. Mat. 18. 16. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28. Iames 4. 11. Ecc. 5. 25. Chap. 28. 11. 13. Iames 1. 26. Prov. 4. 15. Psal. 35. 21. Levit. 10. 16. Exod. 23. 1. Psal. 119. 3. Rom. 1. 30. Luke 6. 37. Prov. 14. 28. Prov. 11. 13. Prov. 16. 28. Chap. 25. 23. Prov. 6. 19. Prov. 13. 5. Chap. 26. 20.*

{ Gods Justice? } { Lying punished. }

**A** Lye is made when we speake the contrary to that we thinke, with an intention to deceive, wherein there be foure things that confirme it to be a Lye:

1. To avouch and affirme that which is false and untrue.
2. To speake with a double heart, that which is against knowledge.
3. To have a minde to deceive, being forbidden in the ninth Commandement.
4. To speake that which is a false testimonie upon a vanitie of minde without reasonable cause: such is boasting and flattering.

There are three kindes of Lyes, which proceed from Covetousnesse, from Infirmitie, and from Lightnesse for pleasure sake.

From { Covetousnesse: } And they are hainous, because they most hurt our neighbour: and such was Ziba's to David.  
{ Infirmitie: } Such was Abrahams in saying to king Pharaoh that Sarah his wife was his sister.  
{ Lightnesse: } Which Christ condemnes, saying, that for every idle word we shall give account at the iast.

*1 Sam. 16.*

*Gen. 12.*

*Matth. 15.*

Adam  
Abahs proph.  
Abraham  
Amalekite  
The Aramites

Ananias and  
Sapphira  
David

The Gibeonites  
Gehazi

Hushai  
Haman  
The Israelites

Isaac  
Jacob  
Jeremiah  
Cain  
The midwives  
The men  
Michal  
The Prophets

Pharaoh  
Patriarches  
Old Prophet  
Peter  
Rachel  
Rahab  
Rahabshakeb

The serpent  
Satan

Sarah  
The witch  
The woman

Psal. 32. 18.  
Prov. 17. 4.

} Made a Lye in saying }

Eve was the cause, and Eve, the serpent that they did eat. Abah should have good successe in going against the Aramite. Sarah was not his wife to Abimelech asking him, He had slain Saul, for which David caused him to be slain. God was the God of the mountains only, not of the vallies. There were slain of them one hundred thousand in one day. They had not kept back any part of the money made by them: they were both by sudden death by God stricken. King Saul had commanded him a certain thing unto Abimelech the priest, who relieving him, fourescore and five that wore the linnen Ephod were therefore by king Saul slain: as also in saying to king Achish that he had benee against the Jerahmeelites and Kenites, when he had been against the Amalekites.

They came from a far country unto Ioshua, wherby they got peace by their subtiltie: they were condemned to slavery. He went no where, when he went after Naamans money: he got thereby to himself and his Naamans leprosie. That he would be with Ahislem, when as he was against him. The Jewes did not obey the Lawes of Abasuerus the king. Their souls were dryed away, and that they could see nothing but Mar: for which many perished among them. Rebekah was not his wife, being by Abimelech asked. He was Esau, his elder brother, to get the blessing. The king commanded him, to say to the princes asking him He knew not where Abel was, whom he had slain. The Heb. women were delivered before they came to them. That Absalom had destroyed all king Davids children. That David was sick in his bed, Saul tending to take him. The people should prosper right well when they feared not God: The Lord therefore fed them with wormwood. He would let Israel depart, so Moses would pray for him. To Jacob that Joseph was by some wilde beast slain. An angel willed him to cause the Proph. to return with him. He knew not Christ, being by a damofell asked of him. The custome of womē was on her, Labā going to search her. She knew not whence Ioshuas spies were entertained by her. That he was sent against Jerusalem by the Lord: fourescore and five thousand of his were slain by God. Adam and Eve should be as Gods to know evil and good. He would give Christ all, &c. when he had nothing to give him. She laughed not, being reproved by the Lord for the same. Satan was Samuel, who appeared to Saul seeking him. The priests sonnes were gone, being by her hidden.

A lying tongue varieth incontinently, and is abhorred by God greatly.

### { The Remedie of Lying. }

To avoide Lying consider that the devil is the father of lyes, follow therefore Saint Pauls counsell, make Conscience of thy words: speake the truth from thy heart: be not a lyar from the truth.

### { Truth what it is. }

**T**Ruth is a fruit of Gods Spirit, a marke of Gods Childe, the Center where. in all things repose themselves, the Map whereby we saile, and the Balm whereby we are healed: The power whereof is so great, that no engine will, or Art can subdue the same: who albeit shee hath no Attourney to defend her cause, yet is she defended notwithstanding by her selfe. Whereas on the contrary, Lying is conformitie to the devill, and the reward thereof destruction, in that they that are Lyars shall have their portion in the lake of fire and brimstone.

Put away Lying, speake every man truth to his neighbour, forasmuch as we are members one of another.

Reade Eccles. 30. 24. Jer. 50. 36. Prov. 21. 6.

Gen. 3.  
1 King. 22.  
Gen. 12.  
2 Sam. 1.  
1 King. 20.

Act. 5.  
Hof. 7. 13.  
Jer. 5. 12.  
Leues.  
1 Sam. 2. 10.

1 Sam. 7.  
Hof. 12. 7.  
Epi. 1. 1.

Iosh. 5.

2 King. 5.

2 Sam. 16.  
Eph. 3. 13.  
Hof. 7. 13.  
Num. 1. 1.

Gen. 26.  
Gen. 27.  
Ier. 38. 16.  
Gen. 4.  
Exod. 1.  
2 Sam. 13.  
1 Sam. 19.  
Ier. 23. 14.

Exod. 8. 9.  
Gen. 37.  
1 King. 13. 18.  
Matth. 27.  
Gen. 3. 1.  
Iosh. 2.  
2 Kin. 18. 25.  
Ier. 36. 10.  
Gen. 3.

Matth. 4.  
Gen. 18.  
1 Sam. 18.  
1 Sam. 17.  
Pro. 12. 19. 22. 28.  
Ecc. 30. 24.  
Psal. 31. 18.

John 8. 44.  
Col. 3. 9.  
Jam. 3. 14.

1 King. 2. 4.  
Psal. 2. 2.  
Psal. 15. 2.  
1 Efd. 4. 34.

Psal. 5. 6.

Rev. 22. 15.

Eph. 4. 25.

Gods

{ Gods Justice } { Deceit and Guile punished. }

Such is the corruption of the Nature of man in this age, that they convert that into Deceit which God gave them for good reason, whereby it falleth out that one deceit bringeth another, and so consequently coulenages are heaped upon coulenages.

There are two kinds of Deceit or Guile: { The one Carnall; } { The other Spirituall: }

Carnal { Is that wherein men defraud one the other by bargaining, selling, changing, and such like; in things promised to be good that are bad, to be of better value; then found: as also by false weights and measures forbidden by God; together with all kinde of cunning used contrary to Gods Word,

And

Spirituall { Is a double kinde of dealing betweene God and mans owne selfe in the things which concerne the soule, springing from Godly duties, and good actions, which sinne hath many branches, and was found in Paul, saying, *Once was I alive without the Law; &c.* and in the proud Pharisee praying, *I thanke God, &c.* and in the man whom Christ called righteous in the Gospell.

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It is to extenuate and lessen sinne: So did King Saul.

To place Religion only in outward observances: So doe Papists.

Is a wrong reasoning from the Example of Gods Children falling into sinnes: Many will say, Was not David an Adulterer, &c? Why should not I satisfie my lust? It may be as well with me as with them: whereas the Holy Ghost hath set them down, that men repenting might not despaire by their Example, not that men should thereby presume to sinne more freely.

It is a misle-interpreting of certain gracious places of Scripture, to wit, that God will spare the Elect: That he will accept the will for the deed; which indeed God doth in their beginnings, but hereupon the wicked run on in their grosse sins and wicked courses, abusing Gods mercies.

Is drawn of a false conclusion out of Gods long suffering, saying, that sentences against evil works are not executed speedily, therefore Preachers (say they) perswade that God is more severe, then he is indeed.

Is a hope to satisfie and make amends for many evill courses by a little devotion, or by some shew of Charitie, and this is the conceit of Papistrie.

Is to look no further then to the shew of Godlinesse, thinking to be religious enough if they have learned the art of seeming, and can make an outward semblance, of which Saint Paul speaketh.

{ Through Guile, and Deceit }

Abalom practising with the people to aspire to his fathers Kingdome, inviting Ammon to his house, caused him to be slain.

Ammon faining himselfe sick lay with Tamar, sending for her to attend him.

Ananias kept back part of the money made of his possession.

David made Uriah drunken, and after caused him to be slain.

Delilah did undergoe Samson, till his strength was taken from him, Gibeonites pretending to come from farre, moved Ioshua to make peace with them.

Gebazi got change of garments and silver from Naaman.

Haman got a Commission from the King to hang all the Jewes.

The high Priests made the people beleve that Christ was stollen by his Disciples.

Joab spake peaceably unto Abner when he slew him.

Joab pretending to kisse Amasai calling him brother, smote him.

Iacob putting on his brother Esaus garments got the blessing.

Ieroboam erected two calves that the people might follow him.

Sent his wife disguised to the Prophet to enquire of him.

Iezabel pretending friendship to Gedastab and others, slew them.

perswaded the people that Paul did preach unlawfull ordinances, &c. as also did lie in wait to have slain him, under pretence of great matters they had to object against him.

Laban gave Leah the elder sister for Rachel the younger, as also changed his wages for his service often.

The Patriarchs took Iosephs coat, and dipping it in bloud, sent it to their father, affirming that some beast had slain him.

Hos. 12. 7. &c.

Deut. 25. 11.

Levit. 19. 35.

Rom. 7. 9.

Gal. 3. 14.

Luk. 18. 11.

Matth. 9. 13.

1 Sam. 13. 11.

1 Cor. 8. 12.

Psal. 50. 21.

Ecol. 8. 11.

2 Tim. 3. 5.

2 Sam. 15.

2 Sam. 13.

3 Sam. 13.

Act. 5.

2 Sam. 11.

Iudg. 16.

Iosh. 9.

2 King. 21.

Esb. 3.

Matth. 28.

2 Sam. 3.

3 Sam. 20.

Gen. 27. 12. Ri.

1 Ki. 13. 10. 18.

1 Ki. 14. Mal. 1. 8.

Jn. 41. Jewes.

Act. 16.

Chap. 19.

Chap. 23.

Gen. 29.

Chap. 34. 7.

Gen. 37.

{ Through Guile and Deceit }

To take away the life of *Daniel* made a law that none should make a petition for certain dayes, but to the king : They were by their own law devoured in the lions den.

*Pharaoh* promised to let the Israelites depart, so that *Moses* would pray for him, whereas no such matter was meant by him.

*Pharaohs* sorcerers wrought strange things before him, which deluded him.

Old Prophet telling a lie to the seduced prophet made him to go with him.

The Pharisees asked Christ, if it were lawfull to give tribute to *Cesar* or nor, thinking thereby to have entangled him.

*Rachel* covered her fathers idols by excuse, when he sought them.

*Rechab* and *Slew Ishboseth*, pretending to buy corn of him, they were both of them by King *Dauids* command slain again.

*Baanah* } The serpent moved *Eve* to eat, perswading her thereby to know each thing.

King *Saul* sent *David* for an hundred Philistines fore-skinnes for match with his daughter, thereby to have him slain : and then in stead of *Merab*, *Adriel* was given by him.

*Simen* } Caused the Shechemites to be circumcised, pretending thereby to marry their sister to *Shechem*, whereas indeed their purpose was to slay them.

*Levi* } *Simon Magus* used witchcraft to be accounted a great man.

*Tamar* attired her selfe in the habite of a whore to deceive *Judah* her father in law, who lay with her unknowne.

*Ziba* reporting an untruth of *Mephiboseth* unto *David*, moved *David* to give *Mephiboseths* land unto him.

The false Prophet *Zedekiah* made hornes of iron, and brought them before *Ahab*, saying, *With these shalt thou push the Aramites till thou have consumed them* ; whereas in the battell at Ramoth-Gilead he was overcome by them.

*Theudas* drew many after him, reporting himself to be a great man.

Wicked men by false weights and measures get riches unto them.

Dan. 6.

Exod. 7.

Chap. 8.

Exod. 8.

Matt. 22. 15.

Gen. 31.

2 Sam. 14.

Gen. 3.

1 Sam. 18.

Gen. 34.

Ab. 8.

Gen. 38.

2 Sam. 16.

2 King 22.

Ab. 15. 36.

Amos 8. 8.

Prov. 11. 1. &amp; 20. 10.

Prov. 12. 27. &amp; 20. 17.

Jer. 5. 27.

Misab 6. 10.

False ballances, divers weights and measures are an abomination to the Lord.

The deceitfull man roseth not that he took in bunting : The bread of deceit is sweet to him, but his mouth shall be filled with Gravel.

As a cage full of birds, so is his habitation full of deceit ; of the treasures of wickednesse, scant measures, and deceitfull weights.

Reade Prov. 20. 17. 1 Thes. 4. 6. Jer. 9. 4. Chap. 7. Prov. 16. 18, 19.

## { The Remedie of Deceit. }

To prevent deceiving, beware of smoothing dissemblers, for that none ever have been deceived, but in that whereof they are ignorant, or else in that which is obscure and darkned. They that perceive not deceit shall be oftentimes by themselves deceived : it is prodigious by a good man to be deceived.

Syr. 10. 8.

Chap. 40. 13.

## { Of Subtiltie. }

{ Through Subtiltie }

*Ehud* presenting a gift unto *Eglon*, pretending a secret errand unto him, with his dagger stabbed him.

*Iael* pretending friendship unto *Sifera*, inviting him to turne in to her, was by her with a nayle slain.

*Ioab*, sending a woman, disguised unto *David*, of Tekoah, reconciled *Ab-salom* (having slain *Amnon*) unto him.

*Jehu* called all the prophets of *Baal* together, pretending to have a great sacrifice to doe unto *Baal*, who being assembled were all of them slain.

*Ioseph* caused his silver Cup to be put into the sacke of *Beniamine*, that thereby he might accuse his brethren, as by a just cause to imprison them.

The Philistines suffered no smith to dwell in the land of Israel, that thereby they might not make themselves any swords, &c. onely they allowed them a file to sharpe their mattocks and their goads.

Judg. 3. 16.

Judg. 4.

2 Sam. 14.

2 King. 10. 19.

Gen. 44.

1 Sam. 13. 19.

Reade more of *Meanes*, page 42.

Gods



{ Gods Justice } { Theft punished. }

Here is comprehended under the name theft, all evill trades and deceits, by which we get to our selves other mens goods, which is usually done five manner of wayes,

1. By sacriledge, when a man taketh things dedicate d to God.
2. By robbery, when a man taketh that which is another mans.
3. By fraud, telling counterfeit wares for good wares.
4. By usury, when gaine is taken contrary to Gods word.
5. When men under the colour of the law steale mens goods, which they doe that pervert the law.

Now under these kinds be comprehended the favourers of theft, and all they which by praeling exact a greater prize, or else that deceiveth by false weights and measures, as also that receive from theeves, having stolen from others.

Adam  
Achan  
Jacob  
Rabel  
Simeon

Shechemites  
Israelites

The theeves

From God the forbidden fruit, he paid deare for it.  
Things appertaining to God, he was with his stoned.  
The blessing from his brother: he was forced to flie.  
Labans gods, she was barren a long time thereby.  
The Shechemites goods with his brethren: Jacob blamed them.  
From others, they were by Abimelech in the end slain.  
Their tithes from God, they were cursed and their land barren.  
That were with Christ crucified: and Barrabas being imprisoned.

That stealeth a man, and selleth him shall die, and that stealeth an oxe, sheepe, &c. shall make restitution, and that stealeth shall be cut off, and the curse shall consume that he hath.

Cursed is he that hangeth on a tree: Cursed is the land where theeves be.

David judged him to die, that had taken away his neighbours sheepe.

Judas was counted a theefe, a fearfull example for theeves.

The man that is partner with a theefe, slayeth his own soul by his deed: And the theefe shall not enter into the kingdom of God.

{ The Remedy of Theft. }

Beware of covetousnes, that is the desire of riches.

Avoid prodigality, spend not thy goods wastefully.

Fly idleness, follow Pauls counsell, worke with thy hands.

Thou shalt not steale, wrong thy neighbour or rob him.

Let him that stole steale no more, but rather let him labour, working with his hands the thing which is good, that hee may have to give to him that needeth.

{ Of Fidelity } and { Faithfulness. }

Fidelity is the clofet of the secret of another, which stands in two duties: The one to make conscience of a lye, and to speake the truth, yea such as we thinke it is, and not to speake one thing and thinke another: The other when a man hath made a promise that is lawfull and good, to keepe and performe the same.

Abrahams servant did the message committed to him concerning Isaac his sonne.

Faithfully

Performed his promise made to Jonathan in shewing mercie to Me- phiboseth his son, as also behaved himselfe towards Saul and towards Abiathar in relieving of him.

The Gibeonites did fight for the Israelites, after their peace made with them.

Hushai dealt with David in discovering Abithophels counsell.

Jacob served Laban seven yeares for his daughter Rachel.

Jonathan carried himselfe alwaies towards King David.

Jonathan did in all things as his heart desired.

Faith-

Deut. 25. 13.  
Pro. 11. 1.

Pro. 21. 6.  
Esa. 15.

Gen. 3. Danites  
Iosb. 7. Iud. 18. 18  
Gē. 27. & 9. 25. Sheche.  
Gē. 31. missen.  
Gē. 34.

Iud. 9.  
Mal. 3.  
Mat. 27.  
Pro. 21. 7.

Exod. 21. 16.  
Chap. 22. 1.  
Zech. 5. 3.

Dent. 21.  
Hos. 4.  
2 Sam. 12.  
Iosb. 1. 6.  
Pro. 21. 7.  
Pro. 22. 4.  
1 Cor. 6. 10.  
Pro. 5. 15.

Eph. 4. 28.  
Ex. 20. Lev. 19. 13.  
Eph. 4. 28.

Gen. 24.

1 Sam. 20.  
Chap. 22.  
Chap. 24.

Iosb. 10.

2 Sam. 15.  
Gen. 29.  
1 Sam. 20.  
1 Sam. 14.

*Joseph* proved to his master in denying what his mistress requested.  
*Joab* did in giving the praise to *David* of the victory got by him.  
*Iehoiada* dealt with *Joash* in procuring his kingdom to him.  
 Of *Jabesh Gilead* shewed themselves in burying *Saul* and his  
 sons; and the men of *Judah* in taking part with *David* against  
 his enemies: and two of the three men by employment made  
 of their Talents.  
*Mordecai* discovered the treason intended against *Abasuerus* the king.  
 The people dealt with *David* by willing him to continue in the citie the  
 time that they fought against *Abalom*.  
*Paul* dealt for the poores necessitie in the Collection.  
 The woman of *Bahurim* preserved *Abimaaq* and *Jonathan*.  
*Rahab* hid the spies sent by *Ioshua*; the king sending for them.  
 The workmen } Bestowed the mony gathered to repaire the Temple deliv-  
 } ered them, yea so as that the people required no account to  
 } be given thereof by them.

*Gen.* 39.  
*2 Sam.* 12.  
*2 King.* 11.

*1 Sam.* 31.  
*2 Sam.* 20.  
*Matth.* 25.

*Esth.* 2.  
*2 Sam.* 18.

*2 Cor.* 9.  
*2 Sam.* 17.  
*Iosh.* 2.

*2 King.* 12.  
*Chap.* 22. 7.

Blessed is the man that shall be found at the Lords comming to be faithfull and  
 wise: He shall be made ruler over his goods.

*Matth.* 24. 45.

A faithfull servant is as cold snow in the time of harvest, refreshing his masters  
 soul (saith *Salomon*.)

*Prov.* 25. 13.

The man that is faithfull in that which is least, is faithfull also in much; and  
 he that is unjust in the least, is unjust also in much, &c.

*Luke.* 15. 10.  
 11, 12.  
*Syr.* 29. 3.

### { Gods Justice } { Of Pride and Ambition punished. }

**P**ride is the beginning and end of all finnes, because it is not onely a sinne, but  
 that no sinne is, or hath been, or shall be without it: This sinne causeth a man  
 to think he hath a thing, when he hath it not, which cometh of selte-love: As also  
 it causeth us not to acknowledge from whence we have that we have, making us  
 to glory in the Gift not in the Giver, with the Pharisee.

*Ecclesi.* 10. 7, 19, 23.  
*Prov.* 13. 10. & 30. 10.  
*Chap.* 11. 2.  
*Psal.* 10. 3.  
*Luke* 18.

There are two sorts of Pride: { The one } of { Opinion, }  
 { The other } of { Action. }

Of the first sort are they, who say not with *Moses*, Lord, who am I?  
 But they say in their own Pride, Lord, what am not I?

*Exod.* 3. 11.

The other sort are they who once being conceited, lash out their riches in  
 excess of diet, in vanitie of apparell, and such like, and then they will be proud as  
 an *Italian*, new-fangled with the *Spaniard*, drunke with the *Grecian*, gluttonous  
 with the *Muscovites*, and cruell with the *Tartarians*. So that often-times in one  
 and the same Creature, we have the *English* speech, the *Spanish* fashon, the *Italian*  
 behaviour, a manly shape, and a beastly lite.

From these two former kindes of pride there springeth  
 Arrogancie, } in high lookes, and indignation of spirit.  
 Pride of life, } which is } in glorying in friends, money, &c.  
 Pride of gifts, } to thinke himselfe wise in conceit.  
 Pride of sinning, } in committing of great evils, and that against  
 knowledge, conscience notwithstanding accusing; together with presumption,  
 obstinacie, hypocrisie, boasting, ingratitude, contempt, disobedience and curiositie,  
 which brings a man to finall destruction.

*1st.* 10. 12.  
*Chap.* 16. 6.  
*1st.* 30. 17. & 31. 30.  
*Prov.* 28. 11.  
*Rom.* 12. 16.  
*Prov.* 10. 7.  
*Psal.* 52. 7.  
*Prov.* 16. 18.

### { The Description of a Proud Man. }

The ambitious man is bred out of the dust, yet he catcheth at Lordships and  
 Honour, ransacks the citie, forredges the countrey, scoures it through the Church,  
 but his errand is at Court: He is the Maggot of pride, begot out of corruption, and  
 looks into an office, as the Ape did when he had got on the robes of a Senatour.  
 Now for his pride that pleaseth no body, because he himselfe is acceptable to no  
 body: He doth not please God, for that he is contrarie to him, for he resisteth the  
 proud: He doth not please the humble, for that they altogether abhorre pride:  
 He pleaseth not proud men, because they cannot abide any greater then them-  
 selves: His pride onely pleaseth the devill, who is delighted with those that are  
 like himselfe.

{ *Adams* }  
 { *Serm.* }

*1 Pet.* 5.

Through |

} Through Pride }

The Angels were cast out of Heaven: *Adam* of Paradise Eden.  
*Abimelech*, *Abisalom*, *Adoniah*, and *Athaliah* aspiring were slain.  
*Assur* said, *Save not my Princes altogether Kings? Is not Calno as Charchemish? Shall not I as I have done to Samaria doe to Ierusalem?* God plagued him.  
*Antiochus* advanced himselfe, till by a fall God wounded him.  
The Apostles reasoned who should be the greatest among them.  
*Belshazzar* was lifted up till a hand-writing struck him.  
*Babylon* said she was a Lady: God brought her to destruction.  
Two Captains of three sent to take *Elijah* commanded him to come down.  
*David* said he should not be moved: *Abisalom* rose against him.  
Edomites made their nests on high, the Lord brought them down.  
Ephraimites set themselves against *Iephibah*, thousands were slain.  
*Gaal* said, *Who is Abimelech?* He was forced to fly from him.  
*Hagar* bearing *Ishmael*, despised *Sarah*, being barren.  
*Hezekiah* shewed all his treasures to the men of Babylon.  
*Haman* was hanged on the gallowes provided for *Mordecai*.  
*Herod* was stricken with wormes, so that he died suddenly.  
The Israelites said the bricke were fallen, but they would build them of hewen stones: God moved adversaries against them.  
The women of Israel had their heads made bald, their secret parts discovered, their ornaments taken away, in stead of sweet favour they had stinke, for a girdle a rent.  
The Jewes would not have Christ being poore to reigne over them.  
*Jerusalem* was destroyed, and *Ieroboam* for calves erecting.  
The king of Aram said that the dust of Samaria should not be a handfull apiece for those that followed him. He was by the Lord overcome at the last with a small number of men.  
The King of Tire said he was a god: He was destroyed by God.  
*Korab* and his companie set themselves against *Moses*.  
*Moab* did howle unto *Moab* through desolations.  
*Nimrod* building Babel, all languages were confounded.  
*Nabal* in his drinke and churlishnesse said, *Who is David?*  
*Nebuchadnezzar* said, *Who can deliver? is not this Babel that I have builded?*  
*Orab* and *Zeeb* said, *Let us take for our possessions the habitations of God.*  
*Pharaoh* said, *Who is the Lord?* The Princes of Succoth boasted.  
*Pilate* said to Christ, *Have not I power to deliver thee?*  
The Pharisee exalted himselfe praying: The Publican in humilitie.  
*Rahshakeb* blasphemed: His army was slain by an Angel.  
*Sisera* came to battell against Israel: he was slain by *Iael*.  
*Simon Magus* mounted to be like God, bewitching the people.  
*Sheba*, *Shaltum*, and *Zimri* conspired, they were executed.  
*Theudas* boasted, he, and many of his company perished.  
*Zedekiah* smote *Micajah*, asking, when Gods spirit departed, &c.  
*Zebedens* sons *James* and *Iohn* desired of Christ to be promoted.

The wicked say, *How doth he know it? Who is the Lord?*  
*Depart from us, what can the Almighty doe for us?*

Men } Shall be humbled and brought to shame, they shall be visited, and their houses made desolate: Their riches shall be corrupted, their garments shall be moth-eaten, their silver and gold shall canker: They shall be abominable to the Lord, and shall be left without roote or branch, their end shall be destruction, and without repentance damnation.

{ Use. }

1. Let not the wise man glorie in his wisdom, the strong man in his strength, or the rich man in his wealth, for that the high lookes of men shall be abased, in that the Lord putteth down the mightie, and shall be himselfe exalted onely, together with them of low degree, whom he will exalt highly.
2. Remember that thou art but dust, thy breath is sinfull, thy life miserable, thy body wormes meat: Then take heed of pride that cast *Lucifer* out of Heaven, it will not then place a proud man again in Heaven:

Then to avoide it,

S I C

3. Consider

Iude 6. Gen. 3.

Ezek. 31. 3.

Jer. 30. 29.

Iai. 10.

2 King. 19.

2 Mach. 9.

Mark 9.

Dan. 5.

Iai. 47.

2 Ki. 1.

Psal. 30. 6.

Obad. 3. Ier. 49.

Iudg. 12.

Iudg. 9.

Gen. 16. 12 Cbr.

2 Ki. 20. 32. 35.

Ezra. 7. 8 & 11.

Ait. 12.

Iai. 9. 9.

Hof. 6. 3.

Iai. 3.

Matth. 17.

Ezek. 16. 1 & 13.

1 King. 20.

Ezek. 28. Iai. 4. 12.

Numb. 16. 10.

Zeph. 2. 10.

Gen. 11.

1 Sam. 25.

Dan. 4. 30

Psal. 83. 11.

Ezek. 5. 6 & 10. 15. 9.

Iudg. 10.

Job. 19. 10.

Luk. 16.

Iai. 36.

Iudg. 4.

Ait. 8. Ezek. 17. 3.

Ait. 5.

2 Chron. 25. 16.

2 Chron. 18.

Matth. 20.

Psal. 78. 11.

Job. 21. 14.

Chap. 22. 17. Prov. 27. 1.

Pro. 32. Matth. 23. 12.

Pro. 29. 23. Chap. 16. 7.

2 Sam. 22. 11. 29. 5.

Pro. 15. 23. P. 119. 23.

Chap. 16. 5.

Iai. 17. 11. Chap. 26. 5.

Jam. 5.

Zeph. 1. 8.

Ezek. 17. 24. Mal. 4.

Pro. 16. 5. Rom. 12. 3. 16.

Gal. 5. 26.

Jer. 19. 23.

Iai. 2. 11.

Luk. 1. 5. 1.

Luk. 4. 11.



3. Consider from whence thy Pride commeth : for,

If Pride proceed from	Riches,	They may be lost in a moment.
	Nobilitie,	It may be stained.
	Knowledge,	It is full of error.
	Wit,	It's guiltie of follie,
	Strength,	It may soon decay.
	Honour,	It is but a Ceremonie.
	Good Successe,	Time may alter it.
	Beautie,	Age may wrinkle it.
	Health,	Sicknesse may destroy it.
	Clothing,	Moaths may consume it.
Daintie food,	It may breed surfetting to thee.	
Friends,	They may as <i>Dauids</i> and <i>Iobs</i> did prove miserable comforters unto thee.	

4. Know that pride is the most pestilent and compatible opposite that Grace hath; The Remedie whereof is Humilitie: for as pride doth banish us from God, so Humilitie doth call us again unto God.

Syr. 23.4.  
Gal. 5.26.

Reade *Lam.* 4.5. *Dan.* 4.34. *Hab.* 2.5. *Prov.* 16.18. *Chap.* 21.4. *Psal.* 101.5. *Psal.* 73.6. *Psal.* 138.6. *Zech.* 9.6. 2 *King.* 14.9. *Eclus.* 27.28. 2 *Chren.* 26.16. *Prov.* 27.1. *Chap.* 30.32. *Psal.* 17.10. *Rom.* 11.18. *Ecl.* 7.8. *Syr.* 10.14. *Syr.* 1.30. *Luke* 16.15. *Ezek.* 28.1. &c. *Chap.* 31.10. 1 *Cor.* 4.19. *Syr.* 10.12. *Matth.* 18.14. *Isai.* 26.5. *Ezek.* 17.24. *Psal.* 119.11. *Prov.* 6.17. *Iob* 38.15. *Luke* 14.7. 8. *Luke* 1.52. *Chap.* 14.11.

### {Of Humilitie} and {Meeknesse.}

**H**umilitie is an Appeaser of wrath, a Quencher of envie, and a Mother to Peace and sacred Union: And an acknowledging of our selves to be utterly voide of all Goodnesse, like the Publican. Also it is the settling and quieting of the minde, freeing it from perturbations, especially in repressing revengefull affections (so as the Apostle saith) a meeke and quiet spirit are joynd together, of which we have a notable Example in *Moses*, who being provoked, in stead of anger shewed Meeknesse.

The signe of Meeknesse and Humilitie is willingly to suffer our selves to be taught of our inferiours, and to suffer admonitions, &c.

*Humilitie is seen three wayes:*

1. By lowlinesse of minde, which is when a man is not conceited of himselfe, but retaines a sense of his own unfitnessse and unworthinesse, so did *Iob*.

2. By silence from our own praises, whereof *Salomon* speaketh.

3. By avoiding jangling, which ariseth out of envie, and contempt of others.

The ground or cause of Humilitie is affliction and povertie of spirit, for hardly can he be meeke and patient in spirit that hath not beene acquainted with the Crosse.

The Benefit of Meeknesse is such, as it maketh a man to yeeld of his own right to others, as also bridleth the tongue, pacifieth anger, and stilleth wrath, going before honour, in that *He that humbleth himselfe* (as saith *Christ*) *shall be exalted*.

Said to the Lord, *I have begun to speake, let not my Lord be angry, I am but dust and ashes:* and coming to the Hittites bowed himselfe unto them.

*Abab* repented when he heard the plagues threatned.

*Agur* said he was more brutish then any man.

One Captain of the three sent to *Elijab*, prayed him to spare him.

The Centurion came to *Christ*, confessing that he was not worthy that *Christ* should come under the roofof his house unto him.

Said, *Who am I? and what is my life? or my fathers familie, that I should be soune in law unto the king?* and being derided by his wife *Michal* for dancing before the Arke of *Gad* (said) that he would be more vile, and low in his own sight: And being told a Message by *Nathan* from the Lord, said, *Who am I, O Lord, and what is my house, that thou hast brought me hitherto?*

*Daniel* was found three times a day praying unto God.

*Eli* said, *Let the Lord do what seemeth him good.*

*Elihu* confessed that he was out of the clay formed.

In Humilitie

2 Sam. 9.8.  
Ch. 16. 21.  
Ch. 34. 17.  
Psal. 35. 11.  
Ch. 39. 12.  
Ch. 51. 5.  
Ch. 119. 176.  
Ch. 69. 11.

1 Pet. 3.4.

Numb. 12.

Iob 37.24.

Prov. 27.2.

1 Cor. 4.21.

Isai. 53.7.

Luk. 23.9.

Prov. 15.1.

Prov. 15.33.

Matth. 23.12.

Gen. 18.27.

Chap. 29.7.

Chap. 33.6.

1 Kin. 21.27.

Prov. 30.2.

2 King. 1.13.

Matth. 8.8.

Psal. 131.1.

1 Sam. 18.18, 33

2 Sam. 15.26.

2 Sam. 6.22.

2 Sam. 7.18.

1 Chren. 17.16.

Psal. 32.6.

Dan. 2.30. Ch. 6.

Chap. 9.3.

1 Sam. 5.

Iob 33.6.

In



The Eunuch confessed that he understood not what he read.  
 The Elders fell down before him on the throne, and worshipped.  
 Gideon said to the Angel he was the least of his fathers house, and that his father was poore in Manasse, &c.  
 Hagar returned to her Dame, as the Angel willed.  
 Hezekiah answered, being by the Prophet reproved.  
 Jacob meeting his brother bowed himselfe unto him, and confessed he was not worthy the least of Gods blessings.  
 Job said, *I am vile, I have spoken that I understood not, I abhorre my selfe in dust and ashes.*  
 Iosiah behaved himselfe, so that God stayed the plague threatned.  
 Ieremiah said, *Behold, Lord, I cannot speake, I am a child.*  
 Iephtah answered the Ephraimites being wrongfully accused.  
 Iohn confessed that he had need of Christ to be baptized: As also that he was not that Christ that should come, whose shooe latcher he was not worthy to unloose from him.  
 The Keeper of the prison and people asked, how they might be saved,  
 The Leper worshipped, saying, *Lord, if thou wilt, I may be cleansed.*  
 Moses behaved himselfe, so that he was called a meek man.  
 Mephibosheth answered David, Ziba having falsly accused him.  
 Manasse was humbled, by being in Babylon fettered.  
 Mary said, According to thy word so be it to thine handmaid.  
 Mephibosheth said to David, Why shouldst thou look on a dead dog as I am?  
 Magdalene kneeled behinde Christ, washing his feet with her teares.  
 Ninevites fasted repenting of their finnes and iniquities.  
 Nebuchadnezzar confessed God, being restored to his Kingdome.  
 The Patriarchs bowed themselves to Ioseph coming to buy of him.  
 Peter said, *Lord, go from me, for I am a sinfull man*: and seeing the people give glorie to him, confessed that what he had done was by the power of Christ alone: and seeing Cornelius fall down before him, said, *Stand up, for even I my selfe am as i by selfe a man.*  
 Paul confessed to be the least of the Apostles, and the most chiefe of all sinners, not worthy of Heavens joyes.  
 Paul and Barnabas seeing men going about to sacrifice unto them, they cryed out confessing that they were but men.  
 The Prodigall confessed that he had against his father sinned.  
 Rehoboam and his Princes were before the Lord humbled.  
 Rubens children answered the Israelites, being by them reproved.  
 Saul } Before he was king confessed he was of the smallest tribe;  
 } And pursuing David, that he had exceedingly erred.  
 The woman of Canaan continued her suit to Christ for her daughter.  
 The wise men fell downe before Christ, offering gold, frankincense, and Myrrhe.  
 } Who was equall with God, became man, being borne of a woman,  
 } living in Galilee, not in a famous Citie, being subje: to Ioseph  
 } and Mary: Rode to Jerusalem on an Ass, washed the feet of  
 } his disciples, passed his life in the company of poore and sinners;  
 } And in his passion was as a sheep before the shearer, praying,  
 } lastly, for them that persecuted him, and now humbleth himselfe  
 } to behold the things on earth from heaven.  
 }  
 Abraham, }  
 Aaron, }  
 Moses, } Fell downe on their faces before God.  
 The people, }  
 Iohn, }  
 Ioshua fell downe to the earth upon his face before the Arke of the Lord,  
 he and the Elders of Israel, and put dust upon their heads.  
 Job }  
 Iairus } Fell downe } On the ground, and worshipped.  
 Magdalene } } At the feet of Christ praying him.  
 } } Behinde Christs feet washing them.  
 All Iudab stood before the Lord with their young, wives, and children.  
 Salomon kneeled down on his knees before the Congregation.  
 Hezekiah turned his face to the wall being sick, and prayed.  
 The father of the Lunatique, and many other, before Christ kneeled.  
 Peter, Paul, and Christ himselfe often kneeled, and prayed.

Act. 8. 31.  
 Rev. 4. 10.  
 Iudg. 6.  
 Gen. 16. 10. 11. 12.  
 2 Kjn. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Gen. 3. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Jer. 1. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Iudg. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Job. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Matth. 3.  
 Act. 16. 8. 2. 27.  
 Matth. 3.  
 Erod. 4. 10. 6. 6. 8.  
 Num. 12.  
 2 Sam. 19.  
 2 Chro. 1. 3.  
 Luk. 1. 3. 8.  
 2 Sam. 9.  
 Luk. 7. 3. 8.  
 Ionab. 3. 7.  
 Dan. 4.  
 Gen. 42. 6. 50. 18.  
 4. 9.  
 Luk. 5. 8.  
 Act. 3. 11.  
 Act. 10. 25.  
 1 Cor. 15. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Tim. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Eph. 3. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Act. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Rom. 7. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Cor. 4. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 2 Cor. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 Gal. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 9. 21. 1 Sam. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
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 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
 1 Sam. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93.

## { Gods Justice } { Ungodly Derision punished. }

Zeph. 2.7.  
Rom. 12.16.  
Psal. 113.6.  
Psal. 138.6.  
Psal. 144.4.

Serve the Lord in feare, and rejoyce before him trembling.  
God will guide the meeke with judgement, and the humble in his way.

## { To move to Humilitie consider }

Christ was an Example thereof : many excellent Promises are made to them by God, it is a vertue that God maketh a great account of, without which we cannot savingly heare Gods Word. The Lord will releve the meeke, honour shall follow them : And blessed shall they be, for they shall inherite the Land, and the Lord himselfe shall dwell with them, that he may heale their broken minde.

Walke therefore in humbleness of minde, and meeknesse, with long-suffering, supporting one another, and it shall bring you honour.

Reade Prov. 15. 1. James 1. 21. 1/ai. 66. 5. Eccus. 3. 19. Matth. 18. 4. Phil. 2. 3. Gal. 6. 1. Zeph. 2. 3. Psal. 37. 9. Syr. 3. 19. Chap. 10. 28. Wisd. 9. 5. Psal. 113. 6. 2 Chron. 2. 6. Prov. 16. 13. Luk. 14. 7.

Zeph. 2.7. Psal. 111.  
Col. 3. 12.  
Psal. 138. 6.  
1 Pet. 3. 5.

Mat. 12. 29. 1 Pet. 3. 4.  
Zeph. 2. 3. Mat. 5. 5.  
Psal. 138. 6.  
Prov. 22. 4.  
Prov. 15. 13.

1/ai. 57. 15. Psal. 147. 6.  
Psal. 138. 6. & 57. 15.

Phil. 2. 3. Eph. 4. 2.  
Phil. 2. 38. Prov. 15. 33.  
Gal. 6. 1. Prov. 10. 19.

## { Gods Justice } { Ungodly Derision punished. }

There are three kindes of Derision : by gesture, by words, by works :

By {	{	Gestures,	Making mooves, nodding the head, sharpening the eyes, casting the countenance, putting out the finger, and gnashing of the teeth.
		Words,	Speaking evill of any man, by censuring, by reviling, and reproching, by whispering evill of others, and by wresting their words.
		Works,	Practising the hurt of others, by adding afflictions to the afflicted, by betraying of our friends unfaithfully, and by wronging those persons from whom we have received any good at all.

Amaziah

Athenians  
Ammonites  
Babylonians

Children  
Goliath  
Gaal

Cham  
Herod

The Israelites

Ishmael  
The Jewes  
Lamech  
Lots sons  
Michal  
Moab  
Succoth men  
Nabal  
Old world  
Philistines  
Patriarchs  
Fesus  
Philosophers  
Pilate  
People  
Pharisees

} Derided and mocked }

The Prophet saying, Have they made thee of the kings counsell.

Paul preaching unto them the Resurrection.

Gods Sanctuary, saying, Ha, ha, being polluted.

Israelites Making them their song and by-word, for and which David called him blessed that their children dashed against stones.

Elisha, calling him bald-head, they were by Bears destroyed. David, disdainning him, notwithstanding he overcame him.

Abimelech, saying, What is Abimelech that we should serve him?

Noah discovering his nakednesse, he was cursed of him.

The wife men, not purposing what he said, they did the like by him.

The prophets prophesying, they were by the Caldeans slain.

Gods Word, calling it Gods burthen, is fell heave on the. 1/aiab & his children, making the wonders among them.

Jeremiah, everlasting shame fell on them.

The land of Canaan, God permitted the nor to enter in.

Isaac, And Rebekah Abab, saying, Dost thou govern? &c.

Christ, the Apostles and Disciples sent among them.

Gods long-sufferance of Cain murdering.

Lot, admonishing them to depart out of Sodome.

David dancing before the Ark, he was made barren;

Israel, for which they were brought in derision.

Gideon asking reliefe of them, they were slain by him.

David, saying, Who is David? that I should give him.

Noah building the Ark, till the flood took them.

Jonathan and Samson, many were by them slain.

Joseph, calling him the dreamer : famine punished them.

Paul, saying, much learning had made him mad.

Paul, calling him a babbler in disputing with them.

Christ Asking of him what truth was tauntingly.

Christ Scourging and crucifying him unjustly.

For speaking against their covertousnes used by the.

Job 16. 4. 9.

Psal. 45. 19.

Psal. 12. 5.

Psal. 35. 16.

Tit. 2. 2.

Rom. 14. 19.

1 Cor. 4. 11.

Gal. 5. 15.

Prov. 12. 8.

Psal. 4. 17.

Psal. 56.

Psal. 98. 38.

Psal. 14. 9.

Psal. 38. 20.

2 Chron. 25. 16.

Act. 17.

Ezek. 2. 5.

Psal. 137. Lam. 1. 9.

Chap. 3. 62.

Psal. 134.

2 King. 2.

1 Sam. 17.

Judg. 3. 10. 9.

9. 28. & 9. 11.

Gen. 6.

Matth. 2.

2 Chron. 36. 24.

Ezek. 11. 6. 11. & 22.

Chap. 29. 49. & 30.

Jer. 23. 33. 1/ai. 18.

Jer. 20. 10. 17. 15.

Psal. Ezek. 9. 9.

106. 24. Ezek. 11. 15.

Gen. 21. & 12. 13.

1 Ki. 21. & 11. 3.

Mat. 27. Act. 2.

Gen. 4. 24.

Gen. 19. 1.

2 Sam. 6.

Ier. 48. 26. 27.

Judg. 8. 1. Act. 2. 19.

15. 2. 5. 19. 23.

Gen. 6.

1 Sam. 14.

Judg. 16.

Gen. 37.

Act. 26.

Act. 17. 18. 19. 38.

Iob. 18. 38.

Matth. 27.

Luk. 16.

Sarah

Sarah  
Sanballat  
Sodomites  
Sennacherib

Syrians

Tyre

The wicked

{Derided and mocked}  
Gods Promise, hearing that she should beare a son.  
The Jewes, going about to reedifie Jerusalem.  
Gods long patience in suffering, till he had destroyed them.  
Jerusalem, and the holy One of Israel, for which foure hundred fourescore and five thousand of his company were slain.  
God, calling him the God of the mountaines, not of the vallies, many were slain by the Israelites.  
Jerusalem, the Lord brought many nations on them.  
Saying, The Lord hideth his face, he will not see us, making a mock of sinne, and of Gods threatnings: saying, *Let me eat and drinke, for to morrow we shall dye:* as also, *How doth God know it? Is there knowledge in the most High?* and again, *Come we will bring wine, and we will fill our selves, &c.* Not knowing the judgements that God hath prepared for them.

Reade Prov. 17. 5. Chap. 30. 17. Psal. 37. 13. Psal. 59. 8. Prov. 19. 8. Syr. 27. 28.

The Person { That mocketh the poore, reprocheth him that made him,  
And he that rejoyceeth at destruction shall not be unpunished,  
And he that scorneth another, shall be scorned himselfe.  
And he that rejoyceeth at the fall of his enemy, and is glad in heart when he stumbleth, the Lord when he seeth it will be angry, and turne his wrath upon him.

I/ai. 28. 22.

There shall come in the last dayes mockers, which will walk after their lusts in ungodly wayes: Blessed then is he that sitteth not in the seat of the scornfull: for scornors (saith the prophet by the mouth of the Lord) shall be rooted out, and consumed.

Let not filthinesse, neither foolish talking, neither jesting, which are not comely, be once named among you.

Reade Psal. 80. 6. Psal. 89. 50, 51. Lam. 1. 8. Ier. 30. 17. Prov. 1. 22. Chap. 9. 12. Chap. 13. 1. Chap. 14. 6. I/ai. 8. 18. Ier. 18. 18. Chap. 21. 13. I/ai. 28. 14, &c. Ezech. 11. 3, 5. Ier. 20. 10.

Gen. 18.  
Nebem. 4.  
Gen. 19.

2 Kin. 19.

1 King. 20.

Ezech. 26.

Prov. 1. 25.  
Psal. 110. 12.  
Prov. 14. 9.  
I/ai. 57. 11. P/ai. 59. 7.  
23. 13. P/ai. 57. 11.  
I/ai. 56. 12.  
2 Pet. 3. 4.  
Prov. 14. 9.  
Chap. 19. 28.  
Psal. 10. 13.

Pro. 17. 5. 1. 22.  
Chap. 9. 12.  
I/ai. 20. 20.  
Prov. 24. 7. 28.  
Prov. 1. 25.  
I/ai. 28. 22.  
2 Pet. 3. 4.  
Iude 18.  
Psal. 1. 1.  
I/ai. 29. 20.  
Syr. 27. 28.  
Ephes. 5. 4.

{Derision and mocking} used by {God, and Godly men.}

I/ai. 23. 16.  
Tyre.

Ezech. 38. 7.  
Gog.

Amos 4. 4.  
Nab. 3. 4.  
Deut. 32. 8.  
Psal. 59. 8.

God

Adam  
Babel-  
builders  
The Edo-  
mites  
Egyptians  
The Is-  
raelites

{Derided and mocked}

Idolaters  
The wicked  
Babylon  
Baal  
prophets

Etijab

Elisha

{Saying}  
Behold, the man is become as one of us.  
Behold, the people is one, they cannot be stopped from doing what they have imagined.  
Is wisdom no more in Teman? is counsell perished?  
Take balme O virgin, go up into Gilead.  
Come to Bebel and transgresse, Where are thy gods, which did eat the fat of thy sacrifices? where are those gods that thou hast made thee? let them arise if they can helpe thee.  
Cry to the gods which thou hast chosen to save thee in thy tribulation; when thou cryest, let them that thou hast gathered together deliver thee, &c. And again, Is there no balme in Gilead? Is there no Physician there? Why then is not the health of my daughter, and of my people recovered?  
Stand to your cause, bring forth the strong reasons, bring forth your gods, and let them tell you what shall come hereafter, &c.  
When thou criest, let thy chosen be delivered thee.  
Take balme for her pain, if so be she may be healed.  
Cry aloud; for he is a God, either he talketh, or pursueth his enemies, or is in his journey, or it may be he sleepeth, and must be awaked.  
This is not the way, neither is this the towne, follow me, I will bring you to the man whom you seek, He being the man, they stricken blind.

Gen. 3. 22.

Gen. 11. 6.

Ier. 49. 7.

Ier. 46. 11.

Amos 4. 4.

Deut. 32. 38.

Iudg. 10. 14.

Ier. 8. 22.

Ezech. 20. 39.

I/ai. 41. 21.

& 45. 20, 21, &c.

Ch. 47. 12.

I/ai. 57. 13.

Ier. 51. 8.

1 Ki. 18. 23.

2 Kin. 3. 13.

1 King. 6.



Ezekiel	The King of Tyre.	Behold thou art wiser then Daniel, there is no secret that they can hide from thee: thy wisdom and understanding hath gotten thee riches: Thou sealest up the Sunne and art full of wisdom	Ezek. 28. 3, 12.
Ioshuab	The Israelites.	If it seeme evill to you to serve the Lord, then choose you this day whom you will serve.	Iosb. 24. 15.
Joash	The Midianites	Will ye pleade Baals cause? will you save him? If he be a god, let him pleade for himselfe against him that cast downe his Altar.	Iudg. 6. 31.
Iephthab	The Ammonites	Would not ye possesse that which Chemosh your God giveth you to possesse.	Iudg. 11. 24.
	The Egyptians	Where are the wise-men that may tell thee what the Lord hath determined upon thee.	Isai. 19. 12.
Isaiab	The Babylonians	Goe to thy Inchanters and witches, and see if they can helpe and strengthen thee.	Isai. 47. 12.
	The Israelites	Behold all you kindle fire and are compassed about with sparkles, walke in the light of your fire, and in the sparks that you have kindled.	Isai. 50. 11.
	Syrians	Thy cords are loosed, therefore it cannot make fast the mast nor spread the saile.	Isai. 33. 23.
	The men of Judah	Let your Prophets intreate the Lord of Hostes, that the vessels which are left in the beuse of the Lord may not be carried to Babel.	Ier. 27. 18.
Jeremiab	Idolaters	Where are now the gods that thou hast made thee, bid them stand up and helpe thee in the time of this thy need.	Ier. 2. 28.
	The Edomites	Oh daughter Edom be glad and rejoyce, for the cup shall come unto thee also, thou shalt be drunken and discover thy nakednesse.	Ier. 51. 8.
Iob	his friends	Indeed wisdom must needs die with you.	Lam. 4. 21.
Michaiah	King Abab	Goe up and prosper at Ramoth Gilead.	Iob 12. 2.
The Preacher	The young man	Let thy heart beare thee in the dayes of thy youth, follow the lusts of thine eyes, &c. But remember thou shalt come to judgement.	1 King. 12.
Christ	the Scribes	Fulfill ye the measure of your Father.	Ecc. 11. 9.
St Paul	The Corinthians	Tee are full, ye are made rich, ye raigne: And againe, If any be ignorant, let him be ignorant.	Ioh. 10. 31. Mat. 22. 31.
S. Iohn	Wicked men	He that is unjust, let him be unjust still, and hee that is filthy, let him be filthy still.	1 Co. 4. 8. 2 Co. 12. 20. C. 14. 38. Gal. 1. 6. Re. 22. 1.

Neh. 2. 14.  
Ezek. 11. 9.

The Lord } Will laugh at the destruction of the wicked: He that dwelleth in Heaven shall laugh at them to scorne, the Lord shall have them in derision: Hee hath scene that his day is come.  
The righteous saw it and was glad, the innocent laughed at them to scorne, saying: Lo, this is the man that tooke not God for his strength.

## {Usc. }

To make the tree good, and his fruit good, or else make the tree evill, and his fruit evill: for the tree is knowne by his fruit:

Reade Obad. 1. 8. 1 Sam. 19. 17. Isai. 16. 1. Iudg. 16. 15. Isai. 48. 26. Psal. 55. 8. Luk. 16. 14. Psal. 115. 4, 5. Isai. 38. 9. Chap. 46. 6. Chap. 40. 18. & 44. 12. 2 Cor. 4. 12. Mat. 26. 45. Iudg. 9. 28, 29. Ezek. 38. 7. 2 Cor. 12. 13. Chap. 13. 7.

## {Of Contention} Discord {and Emulation.}

Discord is a Contention in words, whereby men strive, who shall shew most courage, who shall get the victory, and who shall carry away the last word, no respect being had of equitie or truth: In this respect, crying and lifting up the voice in reasoning is condemned.

There are two kinds of Emulation { The one Spirituall.  
The other carnall.

Spiri-

Prov. 1. 16.  
Psal. 2. 4.  
Psal. 37. 11.  
Psal. 59. 7.  
Iob 22. 19.  
Psal. 52. 6, 7.

Mat. 12. 23.

Prov. 13. 10.

Ephe. 4. 31.



Spirituall { When men strive to be like to them that excell in vertue, or to go beyond  
uall } them; and this God commands.

Carnall { When men that excell in any thing grieve and repine that any should  
be equall unto them.

Contentions are both { Lawfull }  
and { Sinfull }

Lawfull { 1. With the enemy forreigne or domestickall in just causes, as also at  
the barre with an adversarie pleading.  
2. Also in disputation with an Hereticks opposing the truth, and in  
Schollers disputing for exercises in schooles.

Sinfull { In respect of  
Matter { 1. When men contend for things for which they  
should not contend, as the Disciples of Christ did  
for primacie.  
2. When Contention is without forgiving,  
Forbearing or suffering, and that in small and tri-  
fling things.  
and  
Manner { 3. When men wilfully defend their owne private cau-  
ses, no regard being had whither they be right or  
wrong, true or false, and by this means they of-  
ten oppugne truth, or justice, or both.

{ Through Discord and Emulation }  
{ Abraham } Herdsmen { debating together, caused Abraham and Lot to de-  
and Lots } part one from the other.  
Apostles strove, who should be the greatest among them.  
Abimelech murdered his brethren to aspire to the Kingdome.  
Demetrius complained against St Paul for his teaching.  
Esau hated Jacob, for stealing from him the blessing.  
Ephraimites termed the Gileadites to be runnagates in Ephraim.  
The Grecians grudged against the Hebrewes, their widdowes being ne-  
glected.  
Jacob hearing the sons of Laban complaine, departed, whereupon he was by  
Laban pursued.  
The { Made battell against the Benjamites, and slew many of them.  
Israelittes } Joyned against David with one Sheba, who therefore lost his  
head.  
{ Contended against Moses and Aaron, for which the Lord plagued  
many of them.  
The Jewes strove among themselves how Christ should come from Heaven,  
and how he could give his flesh to be eaten.  
Kain was very wrath, and his countenance fell downe.  
Korah, Aaron and Miriam spoke against Moses.  
Kings of the Heathens came to warre against the Israelites.  
Moses seeing a man of Israel slaine by an Egyptian, slew the said Egyptian  
and hid him in the sand.  
Men circumcised, contended with the Apostle Peter for eating with the Gen-  
tiles being uncircumcised.  
Philistines stopped up the wells that were digged by Isaac.  
The people of Iconia were by Pauls preaching divided.  
Paul and Barnabas were one from the other hundred.  
Pharisees and Sadduces at Pauls crying out varied.  
One whome accused the other for the child murdered.  
Long warre was betwixt the house of Saul and David.  
Warres were made by many, where many perished.  
Murder have been by divers, divers times committed.

Pro. 17. 14. It is a mans honour to rest from strife, which foolish questions engender: therefore  
Gods servants must not strive.  
Co. 27. 15. As coales are to burning coales; so is a contentiow man to kinde strife.  
Give not heed to fables and Genealogies, which breed questions.  
The night is past, the day is come, walke not in strife and envying.  
Let there be no dissensions among you, speake ye all one thing.

{ Use. }

We ought to doe nothing that evill is by striving and contention, but leave the  
wrong

1 Cor. 4. 12.

Luk. 22.

1 Cor. 6. 7.

Gen. 13.

Luk. 22.

Judg. 9.

Act. 19.

Gen. 31.

Judg. 12.

Act. 6.

Gen. 31.

Judg. 30.

2 Sam. 19.

Chap 30.

Exodus 16.

Numer. 21.

Iob. 6. 42.

Gen. 4.

Num. 12. Co. 16

Exo. 17. Iob. 9.

Exod. 2. 11.

Act. 11. I. 9. 31

Gen. 26.

Act. 14.

Act. 15.

Act. 23. 9

1 Sam. 3. 34.

1 King 3. 10. 1.

2 Sam. 3. 34. 4.

Prov. 19. 13.

Prov. 13. 3.

2 Tim. 2. 23.

Prov. 20. 21.

1 Tim. 1. 41

1 Tim. 2. 9

Roman. 15. 15.

1 Cor. 1. 10.

wrong done to us to the Lord, who will revenge the same; and if we will needs strive, let us follow our Saviours counsell: *Strive to enter in at the strait gate, for many will seek to enter in, and shall not be able to obtain the same.*

*Luk. 13. 24.  
Matt. 14.*

### { Of Peace } and { Concord. }

Peace is the Tranquillitie of the minde, being the Gift of God.  
There is a three-fold wicked, and a three-fold Godly Peace:

*Rom. 5. 1.*

- |    |              |        |   |
|----|--------------|--------|---|
| 1. | A defiled    | Peace, | Which was and is among the devils, who agree together to persecute Christ, and his members: such also was that among the Scribes and Pharisees, and between <i>Pilate</i> and <i>Herod</i> , to put Christ to death, and this is called a diabolically peace. |
| 2. | A feigned    | Peace, | Which was <i>Abshaloms</i> to <i>Amnon</i> : <i>Joabs</i> to <i>Abner</i> : <i>Judas</i> to Christ: and Spaniards to us in the yeere of our Lord God, 1588.   |
| 3. | A disordered | Peace, | Which is when the greater obey the lesse, as when death swayeth life: when the woman ruleth over the man: and Nature over Grace, &c.  |

*Matt. 13. 24.  
Chap. 26. 31.  
Luk. 23. 11.*

*2 Sam. 13.*

*Heb. 9. 27.*

Godly: { Internall } Peace, { which is of Conscience between man and himself,  
          { Externall } { which is with the Creatures of the earth,  
          { Eternall } { which is between God and man.

Internall { Is a quietnesse and tranquillitie of minde, arising of a sense and apprehension of Reconciliation with God.

*Rom. 5. 1.*

- |    |   |                                     |
|----|---|-------------------------------------|
| 1. | With the Creatures is five-fold: that is to say, Peace with Angels, for man is redeemed by Christ, and by meanes of this Redemption, sinfull man is reconciled to God and Angels.       | <i>Col. 1. 2.</i>                   |
| 2. | With the Godly, who are made of one heart and one minde.  | <i>Isai. 11. 9.</i>                 |
| 3. | With our selves, and that is a conformitie of the will and affections of mans nature to the renewed mind.   | <i>Rom. 8.</i>                      |
| 4. | In respect of our enemies: for the decree of God is, <i>Touch not mine anointed, and doe my Prophets no harme.</i> And again, All things turne to the good of them that love God.       | <i>Prov. 16. 7.<br/>Rom. 8. 32.</i> |
| 5. | With the beasts of the field: God makes a Covenant with them for his people: The Creatures desire and wait: <i>Thou shalt walk upon the Lion and Asse, the young Lions and Dragons.</i> | <i>Hos. 2. 18.<br/>Psal. 91.</i>    |

Eternall { Between God and man in Heaven, is that, which eye hath nor seen, neither can enter into mans heart to understand.

*2 Cor. 12. 4.*

{ Peace was the } { Admonition given by *Eliphaz* to *Iob* to be at with the Lord,  
                          { Blessing that the Priest used to blesse with the people of God, and the issue to those that followed the Apostles rule, promised.  
                          { Covenant everlasting made by God with Israels children  
                          { Counsell fore-told to be between the offices of Christs Priest-hood, and Kingdome, and of *Paul* to be followed by the Romans.  
                          { Extent that God made towards the Gentiles calling them,  
                          { Favour of God, ordained to be given to all faithfull men.  
                          { Fruit of the lips, created by God for all godly men.  
                          { Farewell of *Isidro* given at the departing of him from *Moses*.  
                          { Fulnesse wished by Saint *Paul* in his Epistle to the Romans,  
                          { Good Tidings { That the Prophet foretold should come.  
                          { Glad { Brought by Christ Jesus unto man.  
                          { Good Successe that *Eli* wished unto *Hannab* being troubled,  
                          { Gift that the Lord to his last House to give promised.  
                          { Government that the Lord for his Church had appointed.

*Iob 22. 21. Gen. 49.  
Num. 6. 25. Mich. 6. 3.  
Gal. 6. 16.  
Mal. 2. 5.  
Zech. 6. 13.  
Rom. 12. 18.  
Isai. 66. 12.  
Isai. 26. 12.  
Isai. 57. 19.  
Exod. 4. 18.  
Rom. 15. 13.  
Nab. 1. 5.  
Rom. 10. 15.  
1 Sam. 1. 17.  
Hag. 2. 10.  
Isai. 60. 17.*

Peace

Peace was the {

Guide that Saint *Paul* willed the Colossians therewith to be ruled.  
 League ordained by God to be betwixt all Creatures and man.  
 Legacie given by Christ to his Apostles, when he left them.  
 Life that Saint *Paul* willed the Corinthians to live in.  
 Mercie of God shewed to the Israelites when they served him.  
 Marke to know when God was pleased with the way of man.  
 Multiplication that was wished to all Nations by *Darius* the king.  
 Ornament given by God to the Tabernacle of the godly.  
 Preaching of Christ and Apostles to men farre off and nigh.  
 Path of wisdom that *Salomon* wished men to walk in.  
 Pay that the Apostles gave those that worthily received them.  
 Promise made to Jewes and Gentiles that were godly of them.  
 Prayer that *David* made for the holy Citie Jerusalem.  
 Reconciliation wrought by Christ of things in Earth and Heaven.  
 Request that *Hezekiah* made might be in his dayes.  
 Root wherein is toun the fruit of Righteousnesse.  
 Sermon preached first by God to *Cain* from Heaven.  
 Salutation { of { Christ used to his Disciples after his Resurrection.  
 { of { Saint *Iohn* to the seven Churches in the Revelation.  
 Saferie that *Ionathan* unto *David* in his troubles wished.  
 Sleepe that the Lord gave to rest in unto king *David*.  
 Song { of { *Simeon* unto Christ, embracing him in his armes.  
 { of { The people unto Christ, riding to Jerusalem.  
 Salvation that Christ wished Jerusalem had known.  
 Thing { That *David* sought for, when his enemies fought for warre.  
 { And that which the Elect should be found in (saith *Peter*.)  
 Tabernacle that the Lord appointed for the Israelites to dwell in.  
 Thanks that *David* gave to *Abigail* for her kindnesse shewed him.  
 Thought and Treasure that the Lord had for Israel in Captivitie.  
 Tranquillitie that Saint *Paul* willed to the Corinthians continually.  
 Union wrought by Christ the Mediatour betwixt God and man.  
 Way, spoken of by *Zacharias* the Priest, and *Paul*, for men to walke in.  
 Work of Justice, Quiennesse, and assurance for to come.  
 Wisdom of the Spirit (saith *Paul*) by which life is gotten.

Word of Comfort spoken by { *Mordecai* to the Jewes.  
 { *Ioseph* to the Patriarchs.  
 { The Lord unto *Gideon*.  
 { God unto his Saints and People.  
 { The Angel unto *Daniel*.  
 { Christ to many in the Gospel.

Word of *Paul* { As Prologue and Epilogue, Orient and Occident of all the  
 { Epistles written by him; and the *So be it*, or *Amen* of  
 { *Elisba* to the Prayer of *Naaman*.

Title given to	{	God,	{	The God	{	of Peace.
		Gods Children,		Children		
		Christ,		The Prince		
		Angels,		Singers		
		Apostles,		M <sup>e</sup> Tengers		
		<i>Iacobs</i> Sonnes,		Men		
		The Just,	Being called	Counsellours	{	
		The Elect,		Sonnes		
		Gods Word,		Glad Tidings		
		Preachers,		Embaſladours		
		The new Testamēt,		The Gospel		
		<i>Melchisedech</i> & <i>Salomon</i> ,		Kings		
		Jerusalem,		The Citie		
		Gods Kingdome,		The Kingdome		
		Churches Officers,		Officers		

Peace { Is to be sought after, with the things that concerne the same; because it  
 { is that whereunto God hath called those that are his.  
 { Which shall be to those that walke in Christ, the benefits whereof are  
 { very great: for that preserves our hearts and mindes in Christ, &c. and  
 { therefore above all things it is to be desired, &c.

Col. 3. 15.  
 Iob 5. 3.  
 Iohn 14. 27.  
 2 Cor. 13. 11.  
 Ier. 16. 5.  
 Prov. 16. 17.  
 Dan. 6. 25.  
 Job 5. 24.  
 Mat. 10. 13.  
 Eph. 3. 17.  
 Prov. 3. 17.  
 Mat. 10. 13.  
 Rom. The Return  
 2. 10.  
 2 Sam. 19.  
 12. 7.  
 Col. 1. 20.  
 1 Sai. 39. 8.  
 1 Sam. 3. 18.  
 Gen. 4.  
 Luk. 24. 36.  
 Rev. 1. 4.  
 1 Sam. 10. 4.  
 Psa. 4. 8.  
 Luk. 2. 14.  
 Song of the  
 Luk. 19. 28.  
 Angels.  
 Luk. 19. 47.  
 Psa. 120. 7.  
 2 Pet. 3. 14.  
 1 Sai. 32. 18.  
 1 Sam. 25.  
 Jer. 29. 11. & 33. 6.  
 2 Thef. 3. 10.  
 Eph. 2. 14.  
 Luk. 1. 29.  
 Heb. 12. 14.  
 1 Sai. 32. 17.  
 Rom. 8. 6.  
 Est. 9. 3.  
 Gen. 43. 33.  
 Iudg. 6. 22.  
 Psa. 85. 8.  
 Dan. 10. 19.  
 Mark 5. 34.  
 Iob. 10. 37.  
 2 King. 5. 19.  
 Heb. 13. 20.  
 Mat. 9. 9.  
 1 Sai. 9. 6.  
 Luk. 2. 13.  
 Rom. 10. 15.  
 Gen. 34. 21.  
 Prov. 12. 20.  
 Eph. 6. 15.  
 Rom. 10. 15.  
 1 Sai. 9. 27.  
 Iob. 1. 15.  
 Luk. 10. 16.  
 Heb. 7. 21. & 4. 30.  
 Psa. 122. 3. 7.  
 Rom. 14. 7.  
 1 Sai. 60. 17.  
 Heb. 12. 14.  
 Rom. 14. 19.  
 1 Cor. 7. 15.  
 Eph. 6. 16.  
 Phil. 4. 7.



{ To get, preserve, and keepe Peace }

**Abraham** { Desired *Lot* that there might be no strife betwixt them, or betwixt their Herdsmen, because they were brethren.  
As also being the elder gave leave to him being the younger to make choice of all the land before them.

Gen. 13.

An Angel finding *Hagar* in the wilderness willed her to returne, and to humble her selfe to *Sarah* her mistresse.

Gen. 16.

*Abimelech* desired there might be a Covenant betwixt him and *Isaac*.

Gen. 26.

*Abigail* to pacifie *David* against *Nabal* carried him a Present.

1 Sam. 25.

*Benbadad* { Sent his servants with sackcloth about their loynes, and ropes about their necks to the King of Israel, thereby to make a league with him, being before in battell with him.

1 Kin. 10.

*David* having opportunitie to slay *Saul*, being perswaded therunto, spared him, alwayes seeking to be at peace with him.

1 Sam. 24.

Gibeonites pretended to come from a farre countrey with old bottles, mustie bread, &c. to make a league with Israel.

Chap. 26.

*Isaac* { Departed from his fathers house seeing *Esau* displeased, and after sent him a Present, and meeting with him, bowed himselfe seven times to the ground, and so was reconciled.

Iosh. 9.

*Ioseph* forgave his brethren, gave them corne, and willed them not to fall out by the way in travelling.

Gen. 33.

*Iozab* used a cunning woman to reconcile *David* and *Abshalom*.

Gen. 45.

*Laban* desired *Jacob* to make a Covenant of peace with him.

2 Sam. 14.

The Patriarches sent to *Ioseph*, saying, their father commanded before his death, that they should say unto him, that he did pray him to forgive them, called themselves his servants, and falling down before him, he became in league with them.

Gen. 31.

King *Saul* hearing wicked men speake ill of him, replied not to them.

Gen. 50. 17.

*Shimei* returned to *David* the first of that house to meet him, and falling down before him, was reconciled unto him.

1 Sam. 10.

*Tyre* { Inhabitants came with one accord unto *Herod*, and perswaded and *Blasius* his chamberlaine to speake for them, and that because *Sidon* their countrey was nourished by his land.

2 Sam. 19.

Divers Kings gave to their enemies the treasures of the Lords house.

AII. 12. 10.

The Lord { From Heaven called to *Cain* being wroth with *Abel*, admonishing him: denied *David* to build the Temple, because of his blood-shedding, commanded it to be done in the time of peace, in the dayes of *Salomon*; and willed the Israelites to offer peace to all cities before they did smite them: And above all sent his one only Son to dye for man, to make peace between himselfe and man.

 1 King. 16. 1 King. 13.  
2 King. 12.  
Gen. 4.

1 Chron. 28.

Deut. 20. 10.

Ephef. 2. 14.

### { Use. }

1. Seeing Peace is so great a Jewell, yea such as *David* accounted beyond all other gifts: And seeing that the peace of a good Conscience is a guard to keepe our hearts and mindes in Christ, our dutie should be above all things to seek for it, and that because true happinesse, which all men desire after, consisteth in Peace, being founded in Grace.

Psal. 4. 7.

Psal. 73. 24.

Phil. 4. 7.

Isa. 48. 12.

2. Seeing there is no peace to the wicked, but when they say peace, then comes destruction, so that their prosperitie ends but in perdition, we should strive the more to get that peace that passeth all understanding, that are elected to Salvation.

Isa. 58. 11.

1 Thes. 5. 23.

Psal. 7. 1.

T. 1. 34. 14.

Jer. 29. 7.

2 Cor. 13. 11.

*Eschew evil, and do good, seek peace, and ensue it.*

*Live in peace, and the God of peace shall be with you.*

### { Envie } and { Hatred. }

**E**Nvie is the rotting of the bones, and shortning of the life of a man, being a griefe taken at the good of another man, and an irksomnesse conceived at another mans felicitie, I meane, at one greater then himselfe, because he cannot be equall unto him; and at his interlour, because he thinks he would be equall unto him, and at all his equals, because their degree and state doe jump with his. So King *Saul* envied *David*, and the Pharisees Christ, who laid wait for their lives; for so cruell a beast is this Envie that it cannot abide, nor any way brooke those men whom he envieeth. His soule is alwayes wishing evil, his heart imagineth nothing but hurt, his lips talke mischief, and his joy is at the fall of his enemy: His path is malice, his eye is vexed at Gods goodnesse, his hands of de-

Prov. 14. 30.

Job 3. 2.

1 Tim. 6. 4.

Eccl. 30. 24.

1 Sam. 18.

Job. 11. 53.

Prov. 21. 10.

Chap. 24. 2.

Chap. 24. 17.

foliation



solation would undoe Gods mercies, other mens health is his sicknesse, others wealth his woe and heavinesse. This was the devils sinne; and therefore of all it should be avoided, and that also for other reasons, in that his prayers are abominable that is possessed with Envie, because he asketh mercie, and forgiveth not. Againe he prophane the Lords Supper, because he receiveth it unworthily; and lastly, he is but a man-slayer, if he live in Envie, not in Charitie.

Abalom  
Ahiubopel  
Ahab  
Esau  
Eliab  
Egyptians  
The Elder  
The Elders  
Hagar  
Herod  
High Priests  
Jewes  
Cain  
Labans sonnes  
Libertines  
Princes  
Philistines  
Sadduces  
Saul  
Mount Seir  
Satan

Amnon for his incest committed with Thamar.  
Hushai, because his counsell was esteemed for better.  
Michaiab } Because he prophesied not good unto him.  
Eliab } And that because he reproved him.  
Jacob, because he had gotten the blessing from him.  
David his brother, because of his words against the Philistines, because they did so increase among them. (line.  
The Prodigall, because his father had entertained him.  
Iephtah, forcing him to fly his country from them.  
Sarah her mistresse, because that she was barren.  
Pilate, but to crucifie Christ became friends with him.  
Christ for the peoples Hosanna sung, and miracles done.  
Paul and Iason, the one for preaching, the other for entertai-  
Abel, which moved him for to murder him. (ning.  
Jacob, and that moved him to depart from them.  
Steven, because they could not resist his wisdom.  
Daniel, till they had him in the Lions den.  
Isaac, because of the wealth that he had gotten.  
The Apostles, because of the gifts that God had given them.  
David, because of the praise the women gave him.  
The Israelites, for which the Lord brought plagues upō the  
Adam and Eve, for the happinesse he saw them in.

The Apostles disdained at the request made by James and Iohn.  
The Apostles envied at the men that cast out devils in Christs Name.  
Jacob despised Leah the elder: Rachel being of him more loved.  
Iofhua envied Eldad and Medad, because they prophesied.  
The Patriarches envied Ioseph for his dreame, because he was by Jacob loved.

The Person } That hateth will counterfeit with his lips, but in his heart he layeth up deceit, his hatred is covered by the deceit of him, but the malice thereof is discovered in the Congregation: He is in darknesse, and walketh in darknesse, nor knowing where he goeth, his Candle shall be put out, and posteritie cut off: He is a Manslayer, and no such shall have eternall life.

Hatred stirreth up contention: Anger is cruell, wrath is raging, but who can stand before envie? who, where she is with strife, there is sedition, and all manner of evil works, the end whereof is eternall death, for that no envious person shall inherite (saith the Apostle) Gods Kingdome in Heaven.

### { The Remedie of Envie. }

1. Consider that all envious persons are like unto the devil, whom our good works doe exceedingly afflict.

2. Thinke how Envie burneth the heart, drieth the flesh, tortureth the understanding, disturbeth the peace of Conscience, maketh all the dayes of life sorrowfull and heave, and banisheth all tranquillitie and joy from the heart of man; whereas on the contrary, spirituall things, if thou get them, are not diminished though many possesse them.

3. Remember the saying of Salomon, Doe not thou through envie rejoyce at the fall of thine enemy: Let not thy heart be glad when he stumbleth, lest the Lord when he seeth it be angry, and turne his wrath from him unto thee.

Follow the Apostles counsell, Lay aside all malice, guile, hypocrisie, envie, and evil speaking: and let love possesse you without dissimulation.

The Lord hateth iniquitie: He hated the reprobate before he was created, after his creation sinning, and sinne it selfe committed by him, or any elected one. He hateth a poore man proud, a rich man a liar, and an old man adulterous; which hatred in him is

{ Gods  
Hatred }

1. The deniall of his Love.  
2. The decree of punishment.  
3. His displeasure and detestation.

{ All which are excellent vertues in him.

Syr. 30. 24.  
Mark 11. 25.  
1 Cor. 11. 27.  
1 Ioh. 3. 13, 15.  
Prov. 27. 4.

2 Sam. 14.  
2 Sam. 17.  
1 Ki. 22. Gen.  
1 Ki. 21. 49. 23.  
Gen. 27.

15. 17. P/al.  
Exod. 1. 109. 3.

Luke 15.  
Iudg. 11.

Gen. 26.  
Luk. 23. 12.  
Matt. 21.

Ioh. 11.  
Act. 13. 45. Ch. 17.

Gen. 4.  
Gen. 3. 1.

Act. 6. 9. Ch. 7.  
Dan. 6.

Gen. 16.  
Act. 5. 17. P/al.

1 Sam. 18. 73. 3.  
Ezek. 35. 5.

Gen. 3.  
Matt. 20.

Luk. 9. 49.  
Gen. 29.

Numb. 11;  
Gen. 37.

Ier. 2. 14. 1 Ioh. 2. 9. 11.  
Chap. 2. 15. 15.  
Prov. 10. 12. 16. 14.

1 Ioh. 2. 11.  
P/al. 14. 22.

Prov. 24. 10.  
1 Ioh. 3. 15.

Prov. 10. 12.  
Chap. 27. 4.

Chap. 14. 30.  
Ier. 1. 16.

Gal. 5. 21.  
Rom. 1. 29.  
5. 27. 2.

Prov. 24. 17.  
Chap. 26. 27.

1 Pet. 2. 1.  
1 Pet. 4. 8.

Rom. 9. 21.  
Chap. 1. 24.

Iai. 53.  
Rom. 8.

Eccles. 25. 12.  
Rom. 9. 13.

P/al. 5. 6.

P/al. 106. 47.  
Matt. 27. 18.  
Ioh. 3. 13.

Ioh. 7. 7.  
15. 18. 24. 25.  
17. 14.  
Act. 7. 9.

U/s.  
Prov. 24. 13.

1 Ioh. 2. 11.

## { Love } { Mercie } and Charitie. }

**L**ove is a passion of the minde, whereby we are so affected towards any man, as that forgetting our selves we are wholly carried towards him, for that it transformeth the lover into the thing loved, and so joyneth them together, as that the lovers minde may be truly said to be there where his love is. And hence ariseth a sympathie and feeling, by which they are mutually affectionated one with an others good or evill. *Love seeketh not her own.*

Mercie in man is a certaine compassion of anothers miserie in our heart, by which we are compelled to helpe if we can. And it is called Mercie, for that it makes the heart miserable, grieving for anothers evil, according to the Poets saying, *Haud ignara mali miseris succurrere disco:*

{ The troubles of mine own have learned mee, }  
{ To pitie others that in trouble bee. }

**A**braham entertained three Angels in stead of men, inviting them.

**Abigail** relieved **David**, **Nabal** her churlish husband refusing.

**Abner** sent to **David** to make a Covenant of Peace with him.

**Boaz** suffeted **Ruth** to glean in his field eares of corne.

**Barzillai** relieved **David** with others flying from **Abisalom**.

Barbarians entertained **Paul** with others coming from the Seas,

**Christ** fed the multitude, and healed all kinde of diseases.

**Cornelius** gave Almes abundantly, praising God alwayes.

**David** { Entertained **Mephibosheth Ionathans** sonne, **Abiathar Abimelech** the Priests son: Sent a blessing to his friends of the spoiles taken from his enemies: spared **Sauls** life, having opportunitee to slay him, and forgave **Shimei** cursing him.

The Disciples according to their abilitie sent reliefe to their brethren,

**Dorcus** gave almes to many, being dead was raised again,

**Elisba** entertained the Syrians, being sent to take him,

**Jacob** served **Laban** seven yeers for his daughter.

**Iob** entertained into his house many a stranger.

**Iason** entertained **Paul** and **Silas**, and other of the brethren.

**Jonathan** was knit to **David** in Love, passing the love of women.

**Ioses** sold his possessions, and gave it the Apostles to help them.

**Ionathans** Armour-bearers heart was with **Jonathan**.

**Ioseph** begged the body of **Christ** to bury him.

The King of **Mosab** entertained **David** parents in house with him.

Just **Lot** entertained Angels in stead of men, and profered his daughters to the wicked Sodomites to free them.

**Lydia** entertained **Paul** and **Silas**, constraining them, &c.

**Jonathan** gave **David** the Robe and Garment that covered him.

**Moses** prayed to God to blot him out of the book of life, rather then to destroy the people of **Israel** together: As also made choice to suffer affliction with his brethren, rather then to be called the son of **Pharaohs** daughter.

A man of **Gibeah** entertained a Levite and his wife to lodge with him.

The men of **Macedonia** made a Collection for the poore at **Jerusalem**,

Four men carried the palsie-man to **Christ**, who healed him.

**Magdalene** gave **Christ** a box of ointment, prised at a great summe.

**Nehemiah** used meanes to divers for building the wals of **Jerusalem**.

**Obadiab** relieved one hundred Prophets of God, being fed by him.

**Onesiphorus** refreshed **Paul** often, for which he commended him.

**Pharaoh** commanded **Ioseph** to give corne to his brethren.

**Pharaohs** daughter took up **Moses** out of the water, and nursed him.

**Paul** { Wished himselfe separated from **Christ** for his brethren,

{ As also wrote to **Philemon** to receive his servant again.

The **Philippians** communicated unto **Paul**, sending to him often.

**Phoebe** gave hospitalitie to **Paul** and other brethren.

**Rabab** laid **Iosbua's** spies, the king of **Jericho** sending for them.

**Ruth** forooke her own countrey, to live with **Israels** children.

The **Shunamite** built a Chamber for **Elisba**, to entertain him.

The **Samaritane** had compassion on the wounded man.

**Simon** entertained **Peter** in his house to lodge with him.

**Steven** prayed for the men that stoned him kneeling.

One widow { Relieved **Elijah** in the famine, being in penurie,

{ The other cast all that she had into the Treasure.

The women healed by **Christ** of their infirmities, ministred unto him again out of their substances.

1 Cor. 13. 5.

Virgil.

Gen. 18. <sup>Ab. 2.</sup>  
18. 25. <sup>14.</sup>  
28. 3. <sup>17. 4. 25.</sup>  
28. 3. <sup>11. 19.</sup>

Ruth 2.  
2 Sam. 17. & 19

As. 28.  
Matt. 14.

As. 10. 31.  
2 Sam. 9.

1 Sam. 22.  
1 Sam. 30. & 26.

2 Sam. 19.  
As. 11.

As. 9.  
2 King. 6.

Gen. 29.  
Iob 31. & 30. 15.

As. 17.  
1 Sam. 18.

As. 4.  
1 Sam. 14.

Matt. 27.  
1 Sam. 22.

Gen. 19.  
As. 16.

1 Sam. 18. 4.  
Exod. 32.

Chap. 2.  
Heb. 11. 25.

Judg. 19.  
Rom. 15. 16.

2 Cor. 8. 12.  
Mark 2.

Mark 14.  
Nehem. 2.

1 King. 18.  
1 Tim. 1.

Gen. 45.  
Exod. 2. 6.

Rom. 9.  
Philem. 1.

Phil. 4.  
Rom. 16.

Iosh. 2.  
Ruth 1.

2 King. 4.  
Luk. 10. 33.

As. 10.  
As. 7.

1 King. 17.  
Luk. 21. 3.

Luk. 8. <sup>17. 10. 3. 10. 2.</sup>  
<sup>17. 11. 4. 5.</sup>  
<sup>17. 11. 4. 5.</sup>

Through Love, Mercie, and Charitie }

Prov. 10.12.

Love

Is the fruit of the Spirit, the bond of perfection, the fulfilling of the Law, the way to doe all things in, and the end of the Commandement, being out of a pure heart, a good Conscience, and faith unfained: it commeth of God, so that he that loveth is born of God; it edifieth, covereth the multitude of sinnes, excelleth faith and hope, doth not evil to his neighbour, boasteth not it self, neither is puffed up, doth no uncomely thing, neither seeketh her own things, edifieth, and is not provoked to anger, neither thinketh any evill, suffereth all things, and endureth all things, is without feare, and never falleth away, though prophesying be abolished, or tongues cease, or knowledge vanish away: and is a cleare, neare, and sociable way. 1 Cor. 13.5.

v/s.  
Heb. 10.24.  
1 Pet. 4.8.  
1 Job. 4.20.

All things work to the best to them that love God: and all things done without Love are nothing, because they are not done acceptable to God: All the Law and the Prophets are fulfilled in this word, namely, *Thou shalt love the Lord thy God with all thy soule, heart, and minde, and thy neighbour as thy selfe. It is a good thing*, saith the Apostle, *to love earnestly alwayes in a good thing.*

{ Use. }

Rom. 13.8.  
1 Cor. 16.14.  
1 Job. 3.17.

1. This should teach us to love one another with a pure heart, fervently, in deed, not only in word and tongue, but with love without dissimulation: for he that loveth his brother abideth in the light, and there is no occasion of evill in him: Above all things then put on Love which is the bond of perfection.

2. For Mercie, know that the man that hath Mercie on the poore lendeth to the Lord, who will recompence him that which he hath given: For the liberall person shall have plentie, and he that watereth shall have rain: *Blessed is the mercifull, for he shall* (saith Christ) *obtain mercie. Let all your things*, saith St. Paul, *be done in Charitie.*

{ Use. }

1. If none shall obtaine Mercie, but such as shew mercie; how shall those be condemned who at their gates have Divinitie, no humanitie; wholesome counsell, no wholesome food; exhortation, but no compassion; Scripture against begging, but no bread against famishing: The bread of the Sanctuary is common with them, not the bread of the Butterie: They wish something, but they do nothing: They have open mouths, but shut hearts; soft words, but hard bowels; Exhortation, but no compassion; opposing works to words, veritie to vanitie, and verball complements to reall implements.

2. Learne to be mercifull as your heavenly Father is mercifull.

Reade Rom. 13.8. Chap. 12. 8, 10. Heb. 13.1. Iob. 3.18. Ephes. 4.2. Chap. 5.2. 1 Cor. 16.14. Psal. 112.4. Levit. 19.9, 10. Chap. 23.22. Deut. 15.7, 8. Ch. 14.19, 20. Syr. 4.31. Prov. 15.17. Cant. 8.6, 7. Syr. 17.22. Cant. 3.10. Prov. 18.17. James 1.19. Prov. 14.21. 1 Pet. 4.9. Deut. 24.19. Luk. 11.41. Chap. 16.9. Prov. 3.28. Ch. 11.17. Levit. 25.35. Tit. 3.8. Isai. 58.6, 7, 8. Eccl. 11.30. 1 Pet. 4.10.

Gal. 5.22.  
Chap. 3.14.  
Rom. 13.10.  
1 Cor. 6.14.  
1 Tim. 1.5.  
1 Job. 4.7.  
1 Cor. 8.1.  
1 Pet. 4.8.  
Ephes. 3.17.  
Prov. 10.12.  
1 Cor. 8.1.  
1 Cor. 13.4.  
1 Cor. 13.8.  
1 Job. 4.2.18.  
Rom. 13.10.  
Tit. 3.8.  
Prov. 10.12.

Rom. 8.18.  
1 Cor. 13.13.  
Matt. 22.37.  
Num. 15.9. & 13.8.  
Gal. 5.14.  
1 Pet. 4.5.  
1 Cor. 14.1.

1 Pet. 1.22.  
Chap. 4.8.  
1 Iob. 2.10.  
Col. 3.14.

Pro. 19.17. Levit. 25.35.  
Tit. 1.15. 2 Cor. 9.6.  
Rom. 12.8.  
Matt. 5.1.  
1 Cor. 16.14.

Rom. 12.8.  
Prov. 19.17.  
Chap. 28.27.

Iam. 2.16.

Col. 3.12.  
Eccl. 11.1.  
1 Pet. 4.9, 10.

Luk. 6.36.

{ Heb. 6.10. }  
{ Isai. 58.10. }

{ Of Patience. }

Patience is a passive Obedience, or the Obedience of the Crosse, which is a fruit and Grace of Godsholy Spirit, arising from the true knowledge of God and of our selves, as also from a lively faith, affiance, hope, and unfeigned love of God, whereby we beare our crosse imposed upon us by God quietly, constantly, and willingly, bringing forth experience, which preserveth us by Gods providence, tempereth anger, bridleth the tongue, governeth the minde, keepeth Peace, breaketh the violence of lust, assuageth the swelling of pride, and cherisheth the penurie of the poore; And is engraven in us by the finger of Gods holy Spirit, being an Image of that infinite Patience which is in his own most perfect nature, who suffered all wrongs and injuries, which we offer against him and against his Prophets.

Gal. 5.12.

T t t

Patiently



The Apostles being imprisoned and beaten by the Jewes tooke the same, rejoicing that they were counted worthy to suffer for Christ his Name.

*Act. 5. 41.*

David being persecuted by Saul endured the same, who having opportunitie to slay him, (seeking to take his life away) would not lay his hands upon him, and being driven out of his kingdome by his sonne Absalom, willed Zadok the Priest to enquire of the Lord for him, saying, If the Lord say he hath no delight in me, *Behold, here I am, let him do to me, as seemeth good unto him.* And being cursed of Shimei, and perswaded by Abishai to slay him, said, It may be the Lord hath bid him curse, and it may be the Lord will do me good for his cursing: My son seeketh to take my life from me, how much more then may this sonne of Lemini?

*1 Sam. 24.  
Chap. 16. 9.*

*2 Sam. 15.*

*2 Sam. 16.*

Being told by Samuel what plagues the Lord would bring upon his sonnes and his posteritie, answered, *It is the Lord, let him doe what seemeth him good.*

*1 Sam. 3.*

Elisha suffered the men of Syria sent to take him, without revenging himself on them, yea so as he entertained them.

*2 King. 6.*

Answered the men of Ephraim speaking roughly unto him, saying, *Why hast thou served us thus, that thou calledst us not, &c? What have I now done in comparison of you? What was I able to doe in comparison of you?* and having thus spoken unto them, their hearts abated towards him.

*Judg. 8. 3.*

Being told by the Prophet that all the Treasures that were in his house, together with the sonnes and daughters that should proceed of him, should be carried into Babel, said, *The word of the Lord which thou hast spoken is good: Shall it not be good?*

*2 King. 20.*

Suffered his Father going about to sacrifice him, and great was Abraham's patience in travelling three dayes journey for to sacrifice him.

*Gen. 22.*

Joseph behaved himselfe towards his brethren selling him, &c. in that he relieved them, confessing that nothing was done to him, but what God had appointed to be done: and being wrongfully imprisoned, never murmured.

*Gen. 37.*

*Chap. 45.*

Being compassed with his enemies called on God, saying, *O our God, wilt thou not judge them, &c? we wot not what to doe, but our eyes be towards thee.*

*2 Chron. 10.*

Having all that he had taken from him, said, *The Lord giveth, and the Lord taketh, blessed be the Name of the Lord, &c.* and being willed by his wife to curse God and die, said, *Shall we receive good, and not evil of God?*

*Iob 1. & 2.*

Being oppressed by the Ammonites, said, *Lord, we have sinned, doe thou unto us whatsoever seemeth good unto thee, deliver us onely we pray thee this day.* And being by Rabshakeh sent against Jerusalem threatned, they were silent.

*Judg. 10.*

*2 King. 18.*

Being judged worthy to die for prophesying against the Citie, said, *As for me, I am in your hands, doe with me as you thinke right among your selves.*

*Ier. 10. 19.*

*Ier. 26. 11.*

*Lam. 3. 24.*

*Exod. 5. 10.*

*Num. 13. & 16.*

Moses endured the murmuring of the Israelites and Miriam, praying for them: and Korah by mildly answering them.

Hearing David to give his land to his servant Ziba to be divided between them, and that without just cause, said, *Let him take all, forasmuch as my lord the King is come in peace.*

*2 Sam. 19. 30.*

Being imprisoned took the same, singing Psalmes, and great was Paul's patience in all his sufferings, confessing that his affliction was not worthy of the least of the joyes of Heaven.

*Act. 16. 5.*

*1 Cor. 11.*

Hearing wicked men to say, after he was anointed King, *How shall he save us?* despising him, bringing no presents to him as others did that came to him, held his tongue without replying to them.

*1 Sam. 10. 17.*

With his fellowes being threatned to be cast into the stie furnace, answered, *God whom we serve is able to deliver us, &c. but if he will not, we will not serve thy gods, O Nebuchadnezzar.*

*Dan. 3.*

Steven being stoned, kneeled down, praying for them that stoned him, saying, *Lord, lay not this sinne to their charge.*

*Act. 7.*

Eleazar in his torment, said, *I am scourged, and suffer these sore paines of my bodie: but in my minde, I suffer them for my Religion gladly.*

*2 Mach. 6. 28.*

{ Patiently }

*Heb. 12. 25.*

Patently



The seven Brethren with their Mother suffered all their torments with cheerfulness, one after the other.

*Mauritius* } Seeing his children and wife cruelly slain one after another  
the } before his eyes by the Tyrant *Phocas*, himselfe being to act  
Emperour } his part in the same Tragedie, meckly uttered these words,  
*Iustus es Domine, & justum judicium tuum: Righteous art thou, O Lord, and just is thy judgement.*

Add to it *1 Pet. 2. 19, 20, 21. Eccl. 7. 8. Luk. 21. 19. Rom. 8. 28. Syr. 1. 23. Chap. 2. 4, 5, 14. Prov. 14. 29. Heb. 10. 35. James 7. 5. Heb. 12. 1. 1 Pet. 2. 21. Rom. 2. 7.*

The Ninevites fortie dayes, by *Jonahs* preaching to them.

*Nebuchadnezzar* } one yeere, To see if he would return.  
His Vineyard } three } To see if it would increase.  
The Israelites } fortie } In the wilderness proving them.  
The Jewes } yeeres, Ere he destroyed Jerusalem.  
The old world } 120. } Before hee brought the flood on  
The Egyptians } 400. } Oppressing the Israelites (them)

The Amorites till their sinnes were at full.

*Pharaoh* a long time, proving him by plagues often.

*Caia's* amendment, by preaching from heaven to him,

*Iezabels* conversion, by giving her a space to turne to him.

And suffereth the vessels of wrath ordained to destruction.

And standeth now knocking, if any will open unto him.

And is as a Carr pressed with mans iniquitie and sinne.

God is called the God of Patience: possesse then your soules in Patience: be patient towards all men, bearing with weak men.

Reade *Prov. 16. 7. Luk. 21. 19. 1st. 4. 8, 9. Jer. 5. 6. Mal. 7. 18, 19. 1 Job. 1. 9.*

*Rom. 2. 4, 5. Syr. 2. 12. Eccl. 7. 8. Prov. 23. 17, 18. Jam. 5. 11. 1st. 2. 6, 20. Gal. 6. 2.*

2 *Ma. 1. Heb. 11. 7. 35, 36.*

*Functus.*  
*Caron.*  
*Olander.*  
*Melanct.*  
*Loc. Com.*

*Jonahs* } *Syr. 1. 21.*  
*Dan. 4. 28.* } *1 Pet. 2. 3.*  
*Luk. 13. 7.* } *1 Pet. 2. 30.*  
*Dial. 35. 10.* } *Luk. 18. 7.*  
*Josephus* } *Eccl. 14. 16.*  
*Gen. 6. 15.* } *1 Pet. 2. 9.*  
*Gen. 15. 30. 16. 30. 16.* } *1 Pet. 2. 9.*  
*Job. 12. 13.* } *1 Pet. 2. 9.*  
*Gen. 15. 30. 16. 30. 16.* } *1 Pet. 2. 9.*  
*Exod. 4. 10. 11. 12. 13.* } *1 Pet. 2. 9.*  
*Gen. 4. 10. 11. 12. 13.* } *1 Pet. 2. 9.*  
*Revel. 2. 21.* } *1 Pet. 2. 9.*  
*Ro. 9. 23.* } *1 Pet. 2. 9.*

*Revel. 3. 20.*  
*Revel. 3. 13.*

*Luk. 21. 19.*  
*Rom. 15. 1. Chap. 2. 4.*  
*1 Th. 5. 14.*

1 *Th. 2. 19.*

{ Disobedience }

IS the contemning and neglect of doing of just and lawfull Commandements given by God and man: and is called by *Samuel* the sinne of witchcraft, &c.

*Adam* took the forbidden fruit: *Achan* the thing accursed.

*Abah* made warres: *Adonijah* and *Abshalom* stirred.

*Balaam* went to *Balaak*: The Benjamites the malefactours detained.

*Esa* took the daughters of *Canaan*: *Elis* sons the flesh offered.

Israelites idols worshipped: *Jonah* towards *Fathish* fled.

*Ieroboam* sacrificed: *Cain* slew *Abel* being forewarned.

Lepers published *Christ* being cleansed, contrary to his direction.

*Lots* wife looked back: *Moss* sons in law refused his admonition.

The man refused to strike the Prophet: *Moses* omitted circumcision.

*Moses* and *Aaron* sanctified not the Lord by their unbelceeing.

*Nadab*, *Abihu*, *Saul*, *Uzziah*, and many others sinned.

*Nebuchadnezzar* continued in his sinne, contrary to that he was willed.

*Pharaoh* detained the Israelites: the prophet seduced returned.

Queen *Vashti* refused to come to the king: she was therefore divorced.

*Rehoboam* hearkned not to the counsell of old men: *Samson* heard a woman.

*Saul* spared *Agag*: *Salomon* took outlandish women.

*Zedekiah* rebelled contrary to the Covenant made by him.

1 *Sam. 15. 23.*

*Gen. 3. 1. Job. 7. 1. Ki. 22. 2. Sa. 16. 1. Judg. 20. 1. Gen. 36. 1. Sa. 2. 1. Exod. 32. 1. Jos. 11. 1. Gen. 4. 1. Mark. 1. 1. Gen. 19. 1. Ki. 20. 1. Exod. 4. 1. Numb. 20. 1.*

*Dan. 4. 1. Exod. 4. 1. 1 King. 13. 1. Ezech. 1. 1. 1 King. 12. 1. Judg. 16. 1. 1 Sam. 15. 1. 1 King. 11. 1. Jer. 38. 1.*

*Coh. 3. 6. Jer. 17. 3. Deut. 18. 1. Deut. 17. 18. 1. Deut. 21. 18.*

1 *Sam. 15. 22. 1 Pet. 4. 17.*

The wrath of the Lord shall fall upon the children of disobedience, Cursed is he that is not obedient to Gods Covenant: and many are the curses pronounced by God against disobedient persons.

The man that obeyeth not the Priest and the Judge shall dye.

The son that disobeyeth his father shall be stoned to death.

{ Use. }

To obey is better then sacrifice: and to hearken, then the fat of rammes.

Obedience.

§ Obedience. §

**O**bedience is two-fold: the one Voluntarie, the other Constrained.

*Voluntarie*: When the Creature doth Gods Command without compulsion. This *Adam* did before his fall, and all holy Ones doe that are justified and sanctified (in part in this life) by the Grace of God assisting them.

**Constrained:** When the Creature is made to obey, will he, nill he, like to Sattans obedience after that Christ had rebuked him: as also rebels obedience, who being attached, and arraigned for their treasons, are made to obey in their sufferings.

Obedience to man is the keeping of the lawfull Commands of our Superiours and Rulers, and this is to be done in the Lord.

Matt b. 4.

**Col. 3. 23.**

1 Pet. 2, 13.

{ Obediently, as God commanded, }  
*Abraham* offered his sonne: *Aaron* did the things belonging to him.  
*Bezaleel* made the Arke of God: *Noah* his Arke with all things therein.  
*Caleb* behaved himselfe among the people: *Elijah* and *Elisha*.  
*Ezekiel*: And *David* in every thing (save only in the matter of *Uriah*).  
*Israelites* did in many things: *Iehu* did in destroying *Ababs* posteritie.  
*Ionab* went to Nineveh: *Gideon* sent away the most part of his army.  
*Isaac* went to Bethel: *Jacob* returned from *Laban*.  
*Ioshua* circumcised the people, and found out *Achan*.  
*Moses* did in all things among the people: *Paul* as Christ willed.  
*Peter* went unto *Cornelius*: *Ananias* unto St *Paul* blinded.  
*Salomo* builded the Temple: *Samuel* anointed king *Saul*.  
The wise men returned another way: not to King *Herod* at all.

Gen. 22.  
Leviti. 8. 38.  
Ezod. 27. 1.  
Gen. 6.  
Num. 14. 1 Ki. 2.  
Ezek. 3. 1.  
1 Ki. 15.  
Ezod. 39. 2. 2 Ki. 10.  
Jon. 3. Judg. 7.  
Gen. 28. & 31.  
Iosh. 7. & 8.  
Ezod. 40. 16.  
Act. 9.  
Cha. 10. Ch. 9.  
1 Ki. 5. 1 Sam. 10.  
Matt. 2.  
Act. 9. 29.

[illegible]

Rom. 5. 19. } Who albeit he were the Son of God, obeyed God in all his sufferings, humbling himselfe so as he became obedient unto the death of the Crosse.

*Heb.* 5. 8.  
*Phil.* 2. 8.  
*1 Pet.* 2. 13.

Obedient } Shall eat the good things of the land, they shall end their dayes in  
Persons } prosperitie, and yeeres in pleasure: but they that obey not,  
          } shall passe by the sword, and perish without knowledge. The  
          } mouth of God hath spoken it.

*Isai. 1. 19.*  
*Deut. 11. 27.*  
*Job 36. 11, 12.*

Reade Rom. 5, 19. Exod. 10, 12. Deut. 1, 16. Heb. 5, 8. Act. 4, 19. Chap. 5, 29, 31.  
Luk. 2, 5. Ephes. 5, 22. Col. 3, 18, 20. Chap. 4, 1. Prov. 4, 1. Rom. 13, 1.

## Ingratitude

{ Ingratitude } and { Unthankfulness. }

Ingratitude is a forgetfulness of good received, either from God, or Man, which towards God was first found in *Adam* and *Eve*, who being created after Gods own likenesse, shewed themselves ingratfull for the same by eating the forbidden fruit: and so the Example of *Adam* and *Eve* are imitated of us, who forget Gods exceeding Love, who spared not his only begotten Son, but gave him even to the shamefull death for our Salvation.

Ingratitude of man to man is forgetfulness of good turnes received: Such is Childrens towards Parents; Scholars towards their Teachers, &c. This sinne was counted so horrible a thing among the Persians for benefits received, as that such persons as were found to be ingratfull, were not counted worthy to live.

<i>Adam</i> and <i>Eve</i> }	{	God,	Who for all the benefits bestowed upon them, notwithstanding kept not one Commandement given.	<i>Gen. 3.</i>
<i>Amaziah</i> <i>Baalsha</i> <i>Hezekiah</i> <i>Ieroboam</i> <i>Iofiah</i> }			Who having of his enemies victory, fell to idolatry.	<i>2 King. 25.</i>
The Israelites }	{	God,	Who being exalted, followed the wayes of <i>Ieroboam</i> .	<i>1 King. 16.</i>
			Who rendered not according to that bestowed on him.	<i>2 Chron. 32.</i>
<i>Cain</i> <i>Lor</i> <i>Noah</i> }	{	God,	Who being made Prince, did evil above all before him.	<i>1 King. 14.</i>
			Who freed of plagues, made warre without him.	<i>2 Chron. 25.</i>
<i>Abisalom</i> }	{	God,	For all the favours shewed them daily sinned	<i>Nu. 11. P. 78.</i>
<i>Abah</i> <i>Abiathar</i> Corinthians }			Who against him, so that he complained, that the Oxe and Ass knew their owners, they not him.	<i>Ezek. 16. 8.</i>
<i>David</i> }	{	God,	Who being heire of the whole world was not pleased.	<i>1 ai. 1. 3.</i>
<i>Jacob</i> <i>Iehoram</i> <i>Iehoaish</i> }			Who committed incest, being from Sodome delivered.	<i>Gen. 4.</i>
The Israelites }	{	God,	Who was drunken, being in the Ark preserved.	<i>Gen. 19.</i>
			<i>David</i> , who being pardoned of murder rebelled against him.	<i>Gen. 9. Citizens. 25. 15. Eccl. 9. 4.</i>
The Jewes }	{	God,	<i>Ioab</i> , who reconciling him to his father, burnt his corne.	<i>2 Sam. 14.</i>
			<i>Michaiab</i> , who doing Gods message to him, imprisoned him.	<i>1 King. 22.</i>
<i>King Hanan</i> <i>Laban</i> <i>Lots</i> sonnes }	{	God,	<i>David</i> , who protecting him, committed treason against him.	<i>1 King. 10.</i>
<i>Paul</i> , who the more he loved, the lesse was he loved again.			<i>2 Cor. 12. 15.</i>	
The Lords of }	{	God,	<i>Uriah</i> , who being faithfull to him, caused him to be slain.	<i>2 Sam. 11.</i>
<i>Keilah</i> Nine lepers }			<i>Jonathan</i> , by giving <i>Mephibosheths</i> land to <i>Ziba</i> from him.	<i>2 Sam. 16.</i>
Those men }	{	God,	<i>Isaac</i> : And <i>Ioseph</i> <i>Jacob</i> , staying twentie yeeres from him.	<i>Gen. 31. 38. &amp; 46.</i>
			<i>Elisba</i> , who being friendly to him; yet he sought to slay him.	<i>2 King. 6.</i>
<i>Nabal</i> <i>Phara</i> , Butler <i>Pharaoh</i> and Egyptians }	{	God,	<i>Iehoiada</i> , who selling him in his kingdome, slew his son.	<i>2 Chron. 24.</i>
<i>Moses</i> and <i>Aaron</i> }			<i>Exod. 5. 21.</i>	
<i>Shechemites</i> That Per- son }	{	God,	Conducting them, and often by their prayers turning Gods wrath from them, yet they continually murmured at them.	<i>Chap. 6. 1.</i>
<i>Christ</i> , who coming to redeeme them, crucified him.			<i>Chap. 7. Ch. 16.</i>	
<i>Sodomites</i> <i>Saul</i> }	{	God,	Prophets and Apostles, by persecuting and murdering them.	<i>Ai. 7. 52.</i>
			<i>David</i> , who sending some to comfort him, abused them.	<i>2 Sam. 10.</i>
	{	God,	<i>Iacob</i> , who truly serving, had his wages changed often.	<i>Gen. 30.</i>
			<i>Lor</i> , who admonished them, laughed him to scorn.	<i>Gen. 19.</i>
	{	God,	Who having delivered them out of the hands of the Philistine, would have delivered him into the hands of <i>Saul</i> , pursuing him.	<i>1 Sam. 23. 5. 11.</i>
			<i>Christ</i> , who being cleansed, returned not to him.	<i>Luke 17.</i>
	{	God,	The King, who having invited them, refused to come.	<i>Luke 14.</i>
			<i>Paul</i> , who preaching to them, sought to slay him.	<i>Ai. 38. 20.</i>
	{	God,	<i>David</i> , who doing good to them, returned evil to him.	<i>Iob 19. 19.</i>
			<i>Iob</i> , who loving them, turned themselves against him.	<i>1 Sam. 25.</i>
	{	God,	<i>David</i> , who having defended his, would not relieve him.	<i>Gen. 41. 9.</i>
			<i>Ioseph</i> , who interpreting his dreame, forgot him.	<i>Exod. 1. 8.</i>
	{	God,	<i>Ioseph</i> }	<i>Ai. 7. 18.</i>
			<i>Master</i> }	<i>Matth 18.</i>
	{	God,	who teaching him in the word, would not give him.	<i>Gal. 6. 6.</i>
			<i>David</i> , going about to slay him; being faithfull unto him.	<i>1 Sam. 17. 29. 17.</i>

The Person that rewardeth evil for good, evil shall not depart from his house. The hope of the unthankfull shall melt as the winter ice, and shall flow away as unprofitable waters (saith the wise man.)



## { Ufe. }

Recompence no man evill for evill, or rebuke for rebuke, but blesse : Despise not the riches of Gods Goodnesse and Patience, and take heed of Unthankfulness, which is one of *S<sup>t</sup> Pauls* mentioned capitall finnes.

*Rom.* 12. 17.  
1 *Pet.* 3. 9.  
*Rom.* 12. 15.  
2 *Tim.* 3. 2.

## { Gratitude } and { Thankfulness. }

Is a gratefull acknowledgement of a kindnesse received by remembring of it, by publishing it, and by recompensing it ; Now a kindnesse done is the object of Thank-giving, yet, unless the kindnesse done be accepted, and wicshall acknowledged to be a kindnesse, the heart of him to whom kindnesse is done will not be affected to give him that did it thanks for it. So *David* did kindnesse to *Nabal*, yet he acknowledged it to be no kindnesse.

2 *Sam.* 15.

Thankfulness is to be given to God, and that for that (as *S<sup>t</sup> James* saith) Every good gift is from him : Good things are from God, therefore he is to be praised : Every good thing cometh from him, therefore all praise is due to him.

1 *am.* 1. 17.

There are 3. sorts of Thanks, { Verball, } { When } we thank God with our lips,  
Mentrall, } we thank him with our hearts,  
Reall, } our lights shine with good works.

*Matth.* 5. 16.

*Abel*,  
*Luk.* 2. 38.  
*Elders*,  
*AE.* 11. 18. 30  
*David*,  
*Psal.* 116. 13.  
*Deborah*,  
*Judg.* 5. 8.  
*Noah*,  
*Gen.* 8. 20.  
*Faithfull*,  
*Isai.* 12. 1.  
*Israelites*,  
*Exod.* 4. 31.  
*Mariners*,  
*Jonah* 1. 16.  
*Moses*,  
*Exod.* 1. 34  
*Leah*,  
*Gen.* 29. 35.  
*Possessed*,  
*Mark* 5. 30.  
*Shepherds*  
*Luk.* 2. 20. 28

*Abel*  
*Abrah.* servant  
*Captains*  
*David*  
*David*  
*Ezra*  
*Gideon*  
*Hannah*  
*Jacob*  
*Jehoshaphat*  
*King Hiram*  
*Mary*  
*Nebuchadnezz.*  
*Salomon*  
*Sbaathab*  
*Christ*  
*Apostles*  
*Blinde men*  
*Possessed men*  
*Ship-men*  
*Magdalene*  
*One leper*  
*Zachens*  
*Abasuerus*  
*Abraham*  
*David*  
*Sodomie king*  
*Naaman*  
*Onesiphorus*  
*Pharab*  
*Gauler*  
*Lydia*

{ Rendred Thanks to }

In offering his first-lings: *Abraham* his sonne.  
By blessing his Name: King *A/sa* by serving him.  
By their offerings: The Creple by his leaping.  
By preparing things for his house: *Daniel* by praying.  
By his Proclamation: *Deborah* by singing.  
By thanksgiving: The Eunuch by rejoycing.  
By worshipping: The Gentiles by glorifying.  
By dedicating her sonne: *Isaac* by an Altars building.  
By confessing his unworthinesse: *Jonah* by vowing.  
By Shouting: The *Israelites* by singing.  
By rejoycing: The multitude by glorifying.  
By magnifying: *Noah* by his offering.  
By praising him: *Paul* by *Christ* preaching.  
By blessing him: The *Shepherds* by lauding.  
By a song singing: The woman by Thanksgiving.  
By Thanksgiving for revealing things hidden.  
By forsaking all that they had to follow him.  
By praising: others by following of him.  
By publishing what he had done for them.  
By worshipping: seeing *Peter* saved from drowning.  
By ministring of her substance unto him.  
By returning to him, and by praising him.  
By entertaining him: *Joseph* by burying him.  
*Mordecai*, by advancing him, discovering of treason.  
The *Hittites*, by giving his money for the field had of them.  
*Abigail*, by making her his wife, for her kindnesse to him.  
*Abraham*, by offering all their goods to him that were taken.  
*Elisha*, by profering rewards refused by him.  
*Paul*, by ministring unto him; and *Paul* by praying for him.  
*Joseph*, by advancing him as the next unto him.  
*Paul* and *Barnabas*, by washing their stripes, as also by his most courteous entertaining of them.  
*Paul*, by her courtesie shewed to him.

*Gen.* 4. *Ch.* 12.  
*Gen.* 27. 2. *Chro.* 15.  
*Nam.* 31. *AE.* 3.  
1 *Chro.* 19. *Dau.* 2.  
*Chap.* 5. 26.  
*Isai.* 5.  
*Ex.* 7. 27. *AE.* 8.  
*Judg.* 7.  
*AE.* 13.  
1 *Sam.* 1. *GE.* 26.  
*Gen.* 32. 10. *Jon.* 2.  
*Exod.* 15. 2  
1 *Chro.* 20.  
1 *Kl.* 5. *Mat.* 9.  
*Luk.* 1. *Gen.* 8.  
*Dan.* 4. *AE.* 9.  
1 *Kl.* 1. *Luk.* 2.  
*Dan.* 3. *Luk.* 13.  
*Matth.* 11. 25.  
*Matth.* 139.  
*Iob.* 9. *Mat.* 20.  
*Luk.* 8. 39.  
*Matth.* 14.  
*Luk.* 8.  
*Luk.* 17.  
*Matth.* 18.  
*Esth.* 6. 3.  
*Gen.* 23.  
1 *Sam.* 25.  
*Gen.* 14.  
1 *Kl.* 5. *Shema-*  
2 *Tim.* 1. 2 *Kl.* 4.  
*Gen.* 41.  
*AE.* 19.  
*AE.* 16.

Above all things give thanks to him that made thee, and replenished thee: He that is thankfull to them that have well deserved, offereth fine flour. Whatsoever ye do in word or deed, doe all in the Name of the Lord *Jesus*, giving thanks, abounding in him with thanksgiving.

Reade Good with good rewarded, page 100. and 101. and *Phil.* 4. 6. 1 *Thes.* 5. 18. 2 *Thes.* 1. 3. 1 *Tim.* 4. 4. 1 *Pet.* 1. 3. *Psal.* 103. 2. *Deut.* 8. 10. *Gen.* 8. 20. 1 *Sam.* 14. 45. 1 *Chro.* 29. 7. 2 *Chro.* 20. 18. *Gen.* 14. 21. *Chap.* 16. 13. *AE.* 10. 46. 2 *Cor.* 9. 15. *Matth.* 8. 15.

*Phil.* 4. 6.  
1 *Tim.* 4. 4.  
*Col.* 3. 17.  
*Col.* 2. 7.



§ Of sinfull Anger § and § Godly. §

Anger is both sinfull and Godly :

Sinfull anger is an inordinate desire to be revenged of him whom we suppose to have wronged us for any cause whatsoever: And is a secret pride conceived in the minde, which hindereth one from doing good to the person with whom he is offended: And is also when it is conceived without sufficient cause, or exceedeth either in the time, or in the measure, whereupon the Holy Ghost admonisheth that the Sunne should not goe down upon our wrath. And lastly, it is when it makes us to forget our dutie towards God and man, and so to fall to brawling. Of this sin there are many branches, to wit, malice, fury, impatiencie, malediction, blasphemie, reproch, revenge, contention, threatnings, cruelties, and often-times murders.

Godly anger is that when a man is angry not upon his own private cause and quarrell, but upon his own sinnes, and upon whatsoever hindereth the glory of God: And this anger hath three markes whereby it is known. 1. A right beginning, or motive. 2. A right Object. 3. A right manner of being angrie, &c.

1. It must be a just and weightie cause that must move us, namely upon an offence to God: Such was the Anger of *Elijah*, and others.

2. It must become a man, and that upon counsell and deliberation.

3. It must be kindled by God, and holy affections, as namely to desire to maintaine the honour and praise of God by love of vertue, and hatred of vice.

*Matth. 2. 21.*  
*Ephe. 4. 26.*  
*Prov. 10. 1.*  
*1 Sam. 18. 7.*  
*2 Sam. 16. 5.*  
*Luke 9. 49.*

*Exod. 16. 20.*  
*Chap. 32. 19.*  
*Num. 16. 15.*  
*1 Ki. 19. 14.*  
*Nebem. 5. 6.*  
*Ier. 6. 11.*  
*1 Sam. 20. 31.*  
*Prov. 10. 18.*  
*1 am. 1. 19.*

§ A Description of a sinfull angry man. §

An Angry Person { Stirreth up strife, and dealeth foolishly; His wrath resteth in his bosome, he aboundeth in iniquitie.  
He is outrageous, and exalteth follie.  
His motions are alwayes to stirre up contentions.  
His face is inflamed, and his hands are fighting.  
His teeth are as speares and arrowes piercing.  
His words are like unto Hammers striking.  
His bodie, when he is moved, trembleth.  
His heart within him as fire burneth, and  
His throat as a Sepulchre gapeth.

And thus the image of God being a *Microcosmus* for beautie, a little world for excellencie, is made a confused image, and ugly: So that there is not found among all creatures living such a monster so deformed as an angrie person.

*Ex. 28. 10.*  
*Prov. 14. 17. 19. Chap. 28.*  
*Ecc. 7. 9.*  
*Prov. 17. 4. Chap. 29.*  
*Prov. 21. 5.*  
*Prov. 22. 22.*  
*Chap. 15. 18.*

*Prov. 17. 12.*

<i>Ahaziah</i>	} was angry with	<i>Elijah</i> , <i>Abab</i> with <i>Micaiah</i> for speaking truth to him.
<i>Aza</i>		<i>Hanani</i> , and that because he reprov'd him.
<i>Abalom</i>		<i>Ioab</i> , because he came not, when he sent for him.
<i>Balaam</i>		His Ass, because he lay downe in travelling under him.
<i>Balaq</i>		<i>Balaam</i> , because he had not curst the Israelites for him.
<i>Eliab</i>		<i>David</i> , because he came to fight against the Philistine.
Elder brother		His Father, because the Prodigall was entertained by him.
<i>Haman</i>		<i>Mordecai</i> , because he would not, as others did, honour him.
<i>Iehoram</i>		The Lord, because he had sent a famine on the land,
<i>Cain</i>		<i>Abel</i> , because the Lord respected his offering.
<i>Naaman</i>		<i>Elisha</i> , because he had not come down to him.
<i>Nebuchadnezz.</i>		<i>Sbadrach</i> , because he would not worship the golden image.
<i>Pbaraob</i>	<i>Moses</i> , because he told him the Lords Message.	
<i>Potiphar</i>	<i>Joseph</i> , for the false report of his wife against him.	
<i>Saul</i>	<i>David</i> , for the praise that the women gave him.	
<i>Uzziah</i>	The Priests, for that they did withstand him sacrificing.	
<i>Zedekiah</i>	<i>Micaiah</i> , for doing the Lords Message unto the king.	

*2 Ki. 1. 1 Ki. 20.*  
*2 Chron. 16.*  
*2 Sam. 14.*  
*Num. 21.*  
*Num. 24.*  
*1 Sam. 17.*  
*Luke 15.*  
*Est. 3.*  
*2 King. 6.*  
*Gen. 4.*  
*2 King. 5.*  
*Dan. 2. 12.*  
*Ch. 3. 12. 19.*  
*Exod. 10.*  
*Gen. 30.*  
*1 Sam. 18.*  
*2 Chron. 26.*  
*1 King. 22.*

§ Godly men subject to Anger. §

<i>David</i>	} was angry with	<i>Nabal</i> } For not sending some reliefe unto him.
<i>Elijah</i>		The Lord } Because that <i>Uzziah</i> was suddenly smitten by him.
<i>Jacob</i>		God, because <i>Jezebel</i> sought to take his life from him.
<i>Isaiah</i>		<i>Isaiah</i> , Inasmuch as that he chode with him.
<i>Joseph</i>		<i>Jacob</i> , For putting his right hand on <i>Ephraim</i> .

*1 Sam. 15.*  
*2 Sam. 6.*  
*1 King. 19.*  
*Gen. 31.*  
*Gen. 48.*

Job 6.16.  
Psal. 10.1.  
Psal. 34.37.  
Psal. 88.15.  
Gen. 27.46.  
1 Sam. 29.4.

Jeremiah  
Iob  
Jonah  
Iofhua  
Mofes  
Rachel  
Sarah

{ was angry with  
The Lord.  
The Patriarchs  
James and  
Iohn  
Barnabas  
and Paul }

Because of the manifold afflictions laid on him.  
Infomuch as he desired to plead with him.  
Because the Ninevites were spared by him.  
So as that he rent his clothes before him.  
Infomuch as that he desired God to kill him.  
Iacob, because that she had not children by him.  
Hager, so as the cast her out from the house of Abraham.  
Iofeph for his dreame, so that they hated him.  
The Sama-7 So as they would have had fire to con-  
ritans, fume them.  
One the other, so as they departed one from the other.

Jer. 20.  
Iob 16.21.  
Jonah 4.  
Iofh. 7.  
Numb. 11.  
Gen. 30.  
Gen. 16.  
Gen. 37.  
Luk. 9.55.  
Act. 15.

Ufe.  
Psa. 1.8.  
Prov. 22.34.

Reade Prov. 29.20. Prov. 25.8. Prov. 15.1. Psal. 37.8. Iam. 1.19.20. Prov. 17.14.

{ Ufe. }

Make no friendship with an angry man: goe not with the furious, lest thou get his wayes.  
Avenge not your selves, saith the Apostle, but rather give place unto wrath: for vengeance is the Lords, and he will repay it.  
Woe be to that man that hath lost Patience, being furious.  
The man that refraineth not his tongue, his devotion is vain, saith the Apostle.  
Reade Prov. 12.16. Prov. 19.19. Chap. 14.17.29. Iob 5.2. Prov. 15.18. Ephe. 4.31.  
Prov. 30.35. Syr. 20.18. Chap. 28.10.11.

Prov. 22.24.  
Chap. 22.25.  
Rom. 12.19.  
Lev. 19.17.  
Eccl. 2.15. & 10.6.  
Iam. 1.20.

{ Of Godly Anger. }

{ The Remedie against Anger. }

1. Consider that injuries happen unto us by Gods appointment for our good.
  2. That God forgiveth us more finnes, then we can possibly forgive men, and if we forgive not, we shall not be forgiven.
  3. Consider that bruit beasts do live peaceably with those that are of the same kinde: Elephants company with Elephants: Kine and Sheep feed together, and Birds of a Feather fly together, Cranes on the day fly together, and at night one playeth the Centinell, watching over the other.
  4. Nature hath given weapons to all living Creatures to fight, hooves to Horses, horns to Bulls, tuskes to Boares, stings to Bees, claws and beakes to Birds, but man is created to peace, being created unarmed and naked, that he might not have to hurt withall, therefore it is unnaturall by seeking weapons to revenge which are without thee, being by nature denyed unto thee.
  5. Remember that a soft answer putteth away wrath.
- Reade Prov. 19.19. Chap. 22.24. Chap. 12.13. Iob 5.2. Prov. 14.17. Chap. 15.18.  
Chap. 25.8. Chap. 27.4. Chap. 29.20. Iob 3.1. Matth. 5.22. Prov. 16.3. Ephe. 4.31.  
1 Thef. 5.18. Eccl. 4.4. Chap. 1.27. Chap. 20.18. Chap. 28.10. Psal. 37.8.

Prov. 15.1.

Abasuerus  
Christ

David  
Darius  
Elijab  
Elijha

Iacob

Ieremias

Mofes

Nebemias

Phineas  
The Priests

{ was angry (and sinned not) with }

Haman for procuring the decree against the Jewes;  
The Pharisees for watching him, if he healed on the Sabbath dayes.  
The man for taking the poore mans sheep from him.  
Himself, for sealing the decree against Daniel.  
Israel, for that they had broken down Gods Altars.  
Iehoabaz, for not striking the ground five or six times.  
Rachel, for asking of children of him so unadvisedly.  
Simoon, for slaying the men of Shechem so cruelly.  
His wife, for willing him to curse God and dye.  
The people, for that Gods word was as a reproch unto them.  
Aaron, for that the people had not eaten the sin-offering.  
Corab, for his and his companions rebellion.  
The Captains, for sparing of the Midianitish women.  
The people, for reserving of Manna untill the morning.  
of Israel, for making the molten calf, & worshipping.  
The Jewes, for the cry of the poore made against them.  
The man for committing with the Midianitish woman, &c.  
Uzziah, for going about to burn incense before him.

Esth. 3. & 7.  
Mark 3.4.  
2 Sam. 12.  
Dan. 6. | Job 21.3  
1 K. 19. | Elihu.  
2 King. 13.  
Gen. 30.  
Gen. 34. | Gen.  
Iob 2. | 31.36  
Jer. 6.10 | Phara-  
Exod. 11.8. | The  
Lev. 24.10. | ob.  
Numb. 16.  
Nu. 31. | Luk. 14.31.  
Exod. 16.20. | The  
Exod. 32.19. | Master.  
Neb. 5.1.  
Numb. 25.  
2 Chron. 26.

*Be angry then, and sinne not, Ephel. 4. 26.*  
Faithfull are the wounds of a lover : but an enemies kisses are cruell.  
*The spirit of a man will sustaine his infirmities, but a wounded spirit who can beare?*  
The discretion of a man deferreth his anger, and it is his glory to passe over a transgression.

*Prov. 14. 29.*  
*Prov. 17. 6.*  
*Prov. 18. 14.*  
*Prov. 19. 11.*

{ Murmuring. }

**M**urmuring is between secret backbiting, and open railing, a smothered malice, which can neither be utterly concealed, nor dare be openly vented, and is a repining, whereby we doe complaine of the providence of God, either that he doth too much oppressie, or else that he dealeth more mildly with others then with us, and this proceedeth from infidelitie, and is perceived to be in man, when he is more grieved for the want of such and such like things, then thankfull for that the Lord hath given him, and freed him from such and such like troubles that others are fallen into : or else when God hath given him sufficient to live upon, wherewith he is not content, though others want the same.

Aaron  
Miriam.  
*Joh. 6. 41. 61.*  
Disciples.  
  
Moses.  
  
Elias | Jer.  
Jonah | Job.

Elder brother  
Gretians  
*Herod*  
*Haman*  
*Judas*  
Israelites  
Hirelings  
Pharisees

}

murmured against

His Father, because the Prodigall was entertained.  
The Jewes, because their widowes were neglected.  
Christ being borne, with all Jerusalem with him,  
Mordecai, seeing him advanced by *Ahasuerus* the king.  
At the Oyle bellowed on Christ by *Mary Magdalene*.  
The Lord often-times, for which they were plagued by him.  
The master of the vineyard, for giving alike to all of them.  
Christ, for eating with sinners, & doing miracles among the.

*Luk. 15.*  
*Act. 6.*  
*Matth. 2. 3.*  
*Ezra. 3.*  
*Mark. 14.*  
*Num. 11. Ch. 6. 45.*  
*Matt. 20.*  
*Luk. 5. W/d. 1. 11.*  
*Phil. 2. 14.*

{ The Remedie of Murmuring. }

1. Consider the generall providence of God in creating all things, and in preserving all things : for if we beleeve the Lord made all things of nothing, shall we not beleeve he will preserve them? Doe we beleeve that God made all men, and shall we stand in feare of men?

2. To beleeve that God preserveth all as well as he created them, yea the small Sparrow doth not fall upon the earth without his providence, yea, and his care is greater over the beasts of the field, much more will he provide for man, for whom all things are made.

3. Consider the Lord hath made nothing in vaine, he hath made all things for his glory, he hath made our bodies, he will then provide for them, seeing the Creation of them is more wonderfull then the preservation. The Lord hath care of the wicked, more of the Godly.

4. Adde unto the former a patient minde, by which we must be content with whatsoever God sendeth, acknowledging Godliness to be great riches, and so to commit every thing to Gods protection, waiting on him, The which that we may doe the Lord grant. Amen.

*Doe all things without murmuring, (saith the Apostle.)*

*For murmuring is unprofitable, (saith the Wise man.)*

*Fals. 9.*

*Phil. 2. 14.*  
*W/d. 1. 11.*

{ Infidelitie } and { Incredulitie. }

**I**nfidelitie is the sinne wherein every man is conceived, and the seed thereof remaineth still in the children of God, whereby men do not beleeve often-times that which the Lord promisseth to bring to passe ; as also causeth men to feare authoritie of the Creature, more then the glorious Majestie of the eternall God : which proceedeth from this, that men consider not of God as he extendeth his providence over all things, and as he is a mightie Judge, taking revenge upon all sinne and wickednesse. This sinne taketh hold of a man chiefly in time of some danger, afflictions, temptations, sicknesses, and often at the time of death. In a word, this sinne is the cause of all sinne, in that it maketh the wicked not to beleeve, but in part ; and see but in a glasse, in that although they consent generally to the truth, yet when they come to particulars, they reason thus with themselves : *How can that be?* By what meanes possible should this be? by reason whereof the Lord suffereth them to miscarry, and punisheth them in their own afflictions.



The fruits of Infidelitie are impatiencie, such was in *Jeremiah*; tempting of God, whereof Christ speaketh: Desperation, such was in *Cain*, and doubtfullnesse of the Truth, such was in *David*, saying, *I was sore troubled: I said in my haste all men are liars*: Such also was in the *Thessalonians*, who doubted of the Resurrection.

*Adam* and *Eve* distrusted Gods Word spoken unto them.

*Abraham* and *Isaac* doubted to make their wives knowne.

*Abah* presumed to goe to battell against *Ramoth Gilead*.

The Apostles reasoned among themselves what to doe for want of bread.

The Centurion would hardly give credit unto *S<sup>t</sup> Pauls* word.

Christis brethren were not perswaded that Christ came from God.

*David* Said that he should die by the hand of *Saul*, asked the second time, if he should save *Keilah*, and smite the Philistine, doubred of Gods mercie towards him, and therefore demanded of the Lord, if he had shut up his loving kindnesse in displeasure against him, saying, with the same breath, *This is my death*, as despairing.

The Disciples made question, if that Christ were from death risen: as also whether he could heale the Luntatique one?

*Gideon* and *Herakiah* desired signes to confirme them.

*Gedaliah* hearkened not to the good counsell of *Iohanan*.

*Jacobs* heart failed him, hearing that *Ioseph* was living.

The Israelites Harkened not to *Moses*, being sent to deliver them.

The Israelites In the wilderness doubted God could not preserve them.

Also some of them brought a slander on the land of Canaan.

Jewes regarded not the words of the man born blinde restored to sight again, or of other miracles by Christ done: For which they are broken off for a time.

*Ioseph* was displeased with *Jacob* his Father for blessing his younger sonne, *Ephraim*, before *Manasseh* the elder.

*Iosua* doubted whether God would bring Israel over Jorden.

*Iehoram* made question that *Elisba* could not cleanse the leprosie of *Naaman*: as also doubted that the Syrians were not fled, as it was reported unto him.

*Jeremiah* and *Iob* complained against God afflicting them.

*Kain* thought not that sin lay at the doore, as God told him.

*Lots* daughters said, there was no man to come in to them.

*Lots* sons derided *Lots* admonition to depart out of *Sodom*.

*Moses* Sanctified not the Lord at the waters of Meribah, as the Lord commanded: As also *Moses* doubted that God could not feed the Israelites with flesh, as he had said.

*Martha* said to Christ, Lord, be finkerth, be hath been foure dayes dead (meaning *Lazarus*) whom Christ raised.

*Mary* questioned how it could be with her as the Angel said.

The men that heard *Peter* knock, said it was the Angel of him.

*Nebuchadnezzar* hearkened not to the counsell by *Daniel* given.

The Nazarites held not Christ to be the Messias that was to come, and therefore Christ did not many miracles among them.

*Nicodemus* reasoned with Christ, how a man could be born again.

*Naaman* made question, how he could be cleansed by washing.

Old world repented not by *Noahs* preaching so long unto them.

Patriarchs hearkened not to *Ioseph* telling them his dreame.

*Pharaoh* kept the Israelites in bondage, not thinking to deliver them.

The Prince of Samaria said, Corn could not be plenty, as the Prophet said.

*Peter* three times denied Christ: and of sinking doubted.

*Saray* hearing she should have a childe laughed.

Harkened not to God in destroying *Agag*, and doubted that *David* could not encounter with *Goliath* the Philistine, till he told him that he had slain a Beare, and a Lion.

*Sampel* feared to anoint *David*, as the Lord commanded him.

*Thessalonians* doubted of the Resurrection: *Thomas* that Christ was risen.

*Zacharias* that *Elisabeth* his wife should beare him a sonne.

### { Use. }

1. Against Infidelitie thou must have Faith and Fortitude the gift of God.
  2. With the man in the Gospel, pray thy unbelieve may be holpen by God.
- Reade *Act. 8. 13. Syr. 2. 13.*

*Ier. 20. 4.*

*Matth 4. 7.*

*1 Cor. 10. 9.*

*Gen. 4.*

*Psal. 116. 11.*

*1 Thes. 4. 13. &c.*

*Gen. 2.*

*Gen. 12. Ch. 26. Ch. 35. 2.*

*1 Kin. 22.*

*Mark 8. 16.*

*Act. 27.*

*Job. 7. 4. Lunt. 38.*

*1 Sam. 27.*

*2 Sam. 23.*

*Psal. 31. 22.*

*Psal. 77. 8, 10.*

*Luk. 24. 38.*

*Matth. 17. 10.*

*Luk. 5.*

*2 King. 20.*

*Jer. 40. 4.*

*Gen. 45.*

*Exod. 6. 3. Rev. 27. 11.*

*Psal. 78. 19.*

*Numb. 13. 32.*

*2 King. 17. 7.*

*Jeb. 13. 37. & 9. 11.*

*Isai. 53. 1.*

*Rev. 11. 20.*

*Psal. 78. 19.*

*Gen. 48. 17.*

*Iosh. 7. 7.*

*2 King. 5.*

*Chap. 7. 12.*

*Jer. 20. Job 30.*

*Gen. 4.*

*Gen. 19.*

*Chap. 19. 19.*

*Numb. 20.*

*Chap. 11. 13.*

*Iob. 11. 39.*

*Luk. 1. 34.*

*Act. 12.*

*Dan 4.*

*Matth. 13. 58.*

*Iobn 3.*

*2 King. 5.*

*Gen. 6.*

*Gen. 37.*

*Exod. 5.*

*2 King. 7.*

*Mat. 27. Matth. 19. 24.*

*Ch. 14. 2 King. 4. 16.*

*Gen. 28.*

*1 Sam. 15.*

*1 Sam. 16.*

*Chap. 17. 33.*

*1 Sam. 16.*

*1 Thes. 4. 13. Job. 20.*

*Luke 1.*

*Rev. 2. 10.*

*Mark 9. 24.*



{ Faith } and { Hope. }

**F**aith is the ground of things hoped for, and the evidence of things which are not seen, being an assured affiance in Christ, and in the Father through him, certifying the Conscience that our sinnes are forgiven, and the damnation of the Law taken away: As also that whatsoever God hath spoken in his word shall come to passe. It is the only instrument, and excellent gift of God to man, wherewith he doth receive all the Divine Graces, the gifts of the Spirit, all whatsoever good, Christ, or whatsoever blessednesse he hath wrought for us, for our Salvation.

Object.  
Answ.

Doth Faith only iustifie?

Faith only iustificeth before God: we are saved by Grace through Faith, not through works, saith the Apostle, lest any man should boast himselfe: Workes iustifie before man (so saith Saint Iames) shew me thy faith by thy works, &c. for Faith without works is dead.

Faith is like a Rock, the gates of Hell shall not prevaile against it: the myserie whereof is strange to carnall reason, dark to the work, Learning cannot reach it; Wisdome is offended at it, Nature is astonished at it, the devils do not know it, men do persecute it, few only attain it. As there is no way for life so easie, so is there none so hard: easie to whom it is given from above, hard to carnall sense not yet inspired.

Hope is a patient expectation of Gods presence, and an affiance in all things whatsoever are for to come.

Heb. 11.1.  
Ioh. 1.12.  
Rom. 3.23.  
1 Cor. 3.14.  
Ioh. 14.17.  
Matt. 10.20.  
Eph. 2.8, Gal. 2.3.  
Rom. 3.24.  
Rom. 4.1, 18, 19.  
Eph. 2.8, 9.  
Gal. 2.16, 21, Gal. 5.4.  
Chap. 3.11.  
Tit. 2.5.  
Jam. 2.17, 22, 26.

Psal. 37.5, 7.  
Prov. 16.3.

{ Faith and Hope how differing. }

1. Faith is a spirituall Prudence: Hope is a spirituall Fortitude: Faith resteth in the Understanding: Hope resteth in the will: Yet cannot they be separated, the one having respect to the other, as the two Cherubims of the Mercie seat which could not be covered.
2. They differ in respect of their office, that is, of their working: Faith tels what is to be done, it teacheth, prescribeth, and directeth, and is a Knowledge. Hope stirreth up the minde, that it may be strong, bold, and couragious, and is an Expectation.
3. They differ as touching the Object, that is the Matter whercon they look. Faith hath for her Object the Truth, teaching us to cleave thereunto surely, looking upon the Word and Promise of things promised. Hope hath for her object, the Goodness of God, looking upon the things promised in the word, that is upon such matters as Faith teacheth to be hoped for.
4. They differ in Order. Faith is the beginning of life before all Tribulation. Hope cometh afterwards proceeding from Tribulation.
5. They differ in diversitie of working. Faith is a Teacher and a Judge, fighting against errors and heresies, judging spirits and doctrines. Hope is as it were the Generall and Captain of the field against tribulation, the Crosse, impatiencie, heavinesse of spirit, weaknesse, desperation, &c, waiting for good things in the midst of evill.

Exod. 37.9.

Heb. 11.17.  
Rom. 5.5.

Martin Luther  
on Galat.

Heb. 11.4.

Heb. 11.8.

Rom. 4.20.

2 Chron. 14.

Heb. 11.32.

Mat. 9.10.

Matth. 8.

Act. 14.

Numb. 13.31.

Dan. 6.16.

Heb. 11.35.

Joh. 8.36.

Psal. 1.50.

Through Faith

Abel offered unto God a better sacrifice then Cain did.  
Abraham Obeyed God when he called him, abode as a stranger in the land promised him: as also offered up his sonne Isaac, as the Lord commanded him, trying him.  
King Asa Overcame the Ethiopians, being an hoste of many thousands, saying, Lord, it is nothing with thee to help, whether with many, or with them that have no power.  
Barak, Iephibab, and Samson, overcame many an one.  
Blinde men received sight, being by Christ restored to them.  
The Centurions servant was healed, and the Centurion commended.  
The Creeple was healed: his Faith being by Paul perceived, Caleb said, Let us go up at once, to wit, against the Amalekites, Hittites, &c. for undoubtedly we shall overcome them.  
Darius beleeveth that Daniel should be delivered from the Lion.  
Daniel stopped the mouth of the Lion that he could not hurt him.

Through

*David* overcame *Goliath* the Philistine in the Name of the Lord.  
The Deputie seeing Gods judgement on *Elimas*, beleaved Gods Word.  
The Eunuch became a Christian, being by *Philip* converted.  
The Gentiles were called: The Jewes being for a time rejected.  
The Gaoler was converted by *Saint Paul*, with all his household.  
*Henech* walking with the Lord was translated.

*Isaac* blessed *Jacob* and *Esau* concerning things to come.

*Jacob* when he was dying blessed *Manasseh* and *Ephraim*.

*Ioseph* made mention of Israels departing from the Egyptian.

Israelites passed thorow the red sea as on dry land.

*Iob* said his Redeemer lived; and though he slew him, he would trust in him.

*Jonathan* said, it was not hard with God to save with few, or many.

*Iehoshaphat* overcame the Moabites and people of Mount Seirs army.

The Leper was cleane by Christ, as Christ himselfe confessed.

*Martha* beleaved that the Lord would give Christ what he asked.

*Magdalen* was saved, having many sinnes by Christ pardoned.

The man sick of the palse, and the sonne of the Father were cured.

Godly men } were racked, and would not be delivered, were tryed by mockings, by imprisonment and scourgings, were stoned, hewen asunder, and tempted, wandering up and down in beasts skins in the wilderness, as also lived in caves, dens & mountains.

Walk, and not by sight: saying, though the earth be moved, and the mountains fall, yet they will not feare.

Men } Are made the Children of God, receive the Promises, escape condemnation, are justified without works, have boldnesse and entrance unto Christ: Understand that the world was made by the Word of God: They overcome the world, and the devill: their hearts are purified, being by the Word made cleane, and all things desired of God in the Name of Christ are given.

Mountaines are removed (saith Christ) that is sin the burden of man.

Moses } was three moneths after his birth hid by his parents, and made choice to suffer adversitie with the Israelites, rather then to be called the sonne of *Pharaohs* daughter.

*Noah* prepared the Ark to save himselfe therein, and other.

*Nathaniel* and *Peter* confessed Christ to be the Son of God.

*Nehemiah* seeing many dangers imminent, put his trust in the Lord.

The Prophets } Obtained the promises, stopped the mouthes of Lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in the battell, and turned to fight the army of the Aliants.

*Rahab* was saved, when all they in Jericho else perished.

The Ruler concerning his sonnes health, beleaved the Word of God.

*Sarah* being a long time barren, in her old age conceived.

The son of the woman of *Zarephath* was from death to life raised.

Samaritanes said that Christ was the Saviour of the world in deed.

Shadrach } Said, Our God whom we serve is able to deliver us out of thy hand; but if he will not, yet will not we fall down, and worship the image erected by thee.

*Sergius* beleaved, being astonied at the word by *Paul* preached.

The Spirit is received not by works of the Law, but by faith preached.

Three thousand souls were at one Sermon of *Peters* converted.

The womans daughter of Canaan, and the woman of the bloody issue were Women had (saith *Paul*) their dead to life again raised. (healed.

Is that whereby the just man liveth (saith the Prophet)  
Is that whereby we please God: nothing can without it.  
Is the victory by which the world is overcome.  
Working by love availeth in Jesus Christ alone.  
Is the Christian mans life towards God inwardly.

And Charitie towards his neighbour (saith the Apostle) outwardly.

The end of Faith is the Salvation of man, what is done without faith is sinne.

152.17. 2 Sa. 23.5.

Ad. 13. 6. 8.

Ad. 8. 6. 7.10.

Rom. 11. 6. 11.1.

Ad. 16. 6. 23.4.

Gen. 5. 22.

Heb. 11. 31.

Heb. 11. 32.

Heb. 11. 32.

Heb. 11. 39.

Job 13. 6. 19.36.

1 Sam. 14.

2 Chron. 20.

Matt. 8. 2.

John 11. 22.

Luk. 7.

Matt. 9. 2.

Heb. 11. 35.

1 Cor. 5. 7.

Psal. 46. 2.

Joh. 1. 12.

Eph. 2. 12.

Joh. 3. 18.

Heb. 11. 3.

Ad. 15. 9.

1 Pet. 4. 9.

Mark 11. 23.

Heb. 11. 23.

Ad. 7. 22.

Heb. 11. 7.

Joh. 1. 49. 6. 66.

Neh. 4. 20.

Ps. 118. 10

Heb. 11. 33.

Ad. 27. 25.

1 Pet. 3. 15.

Neh. 11. 31.

Joh. 4. 50.

Heb. 11. 11.

1 King. 17.

Joh. 4. 41.

Dan. 3. 17.

Ad. 13.

Gal. 3. 2. Ro. 30. 17.

Ad. 2.

North. 15.

Luk. 8. 43.

Heb. 11. 35.

1 King. 17. 24.

Hab. 2. 4.

1 Job. 5. 4.

Gal. 5. 6.

Idem.

Idem.

1 Pet. 1. 9.

Rom. 14. 23.

Usc.

Gal. 5. 22. 26.

6. 5. 6.

Eph. 3. 17.

{ Use. }

1. Doth Faith only iustifie before God? Then this condemnes  
 The Jewes, } their *Moses* Law without  
 The Philosophers, } their morall vertues without  
 The Turkes, } who think to be saved by } their *Alcoron* without  
 The Papiſts, } their merits and } Christ  
 The Heathens, } their idols not knowing  
 The Atheists, } who thinke there is no Salvation or Resurrection by }
2. Is Faith so pretious? strive then to obtain, which albeit it be implicite, yet remember what Saint *Augustine* saith,  
*Si credis, caves; si caves, conaris; & conatum novit Deus, & voluntatem inspicit, & luctum cum carne considerat, & hortatur ut pugnes, & adjuvat ut vincas, & certantem spectat, & deficientem subleuat, & vincentem coronat.*  
 If thou have Faith, thou wilt attend to thy Faith, and God knoweth thy endeavour, and considereth thy strivings with thy flesh, and looketh into thy will, and exhorteth thee to the fight, and helps thee that thou maist overcome, and beholds thy striving, and proppeth thee when thou art falling, and crowneth thee overcomming.

Use.  
*Judg.* 3. 20.  
*Psal.* 7. 14.  
*1 Cor.* 10. 7.  
*Ephes.* 6. 16.

August. in  
*Psal.* 32.  
*Isai.* 42. 3.

{ Hope. }

*Act.* 21. 26.  
*1 Cor.* 13. 19.  
*Psal.* 116. 9.  
*1 Cor.* 10. 7.  
*2 Cor.* 1. 10.

Use.  
*1 Cor.* 15. 19.  
*1 Joh.* 3. 2. 4.  
*Heb.* 6. 18. 19.  
*Wisd.* 5. 14.  
*1 Cor.* 16. 29.  
*Psal.* 31. 7. 4.  
*2 Cor.* 4. 18.

*Abraham* and *Isaac* expected long till they had children.  
 Apostles expected the accomplishment of Christs Promise at Jerusalem.  
 The Elck looked a long time, till Christ came in fulnesse of time.  
 Israelites waited foure hundred yeeres in Egypt to be delivered.  
*Iob* still remained, and *Moses* fortie yeeres with *Isbro* lived.  
*Simon* waited long till Christ was by him embraced.  
 The woman continued suing to the Judge that God nor man feared.

Experience bringeth forth Hope, Hope maketh not ashamed.  
 By Hope we are saved, but hope that is seen is not hope.  
 The hope of the hills is but vain, but in the Lord is health.  
 The Lord is my Portion, therefore will I hope in him.

{ Use. }

Hope then in the Lord, be strong, and he shall comfort thy heart.  
 Blessed be God, who hath through Christ begotten us to a lively Hope.  
 Reade *Rom.* 10. 17. *Phil.* 1. 29. *1 Tim.* 1. 2. *1 Joh.* 5. *Mar.* 9. 23. *Pf.* 57. 1. *Pf.* 77. 1. & 6.

*Rom.* 15. 3.  
*Psal.* 27. 14.

*Gen.* 21.  
*Act.* 1.  
*Gal.* 4. 4.  
*Gen.* 15.  
*Iob.* 19. 15.  
*Act.* 13. 4.  
*Luke.* 2. 25.  
*Luk.* 18.

*Rom.* 5. 5.  
*Chap.* 8. 24.  
*Isai.* 3. 23.  
*Lam.* 3. 24.

*Psal.* 27. 14.  
*1 Pet.* 1. 3.

{ Of Divine Dreames. }

There are three kindes of dreames, { Naturall, }  
 { Spirituall, }  
 { Diabolicall. }

1. Naturall { Flow from over-ruling humours in a mans body, and by multitude of  
 businesse, whereby it commeth to passe that men dreame according  
 to their Constitutions.

Men of { Sanguine } Constitutions, of { Love, lightnesse, pleasant things.  
 { Cholericke } { Warres, strifes, brawls.  
 { Flegmaticke } { Waters, windes, stormes, &c.  
 { Melancholie } { Sad matters, of death, &c.

From whence likewise it commeth to passe,

The Ambitious	{ Honours.	The jealous man	{ His wives errors.
The Angry	{ Spoyles.	The Lawyer	{ Quirkes and De-
The Citizen	{ Tricks and Frauds		{ mures.
The Drunkard	{ Quassings.	The lustfull	{ Embracings.
	{ Daintydishes	The Musitian	{ Crochets.
The Epicure	{ and	The Souldier	{ Encounters.
	{ Fat Morfels.	The Seminary	{ Equivocations.
The Hypocrite	{ Disimulation.	the secure man	{ Delightfulnesse.
The Hunter	{ Venison.	The Timerous	{ Dangers.
The Jesuite	{ Treason.	The Thiefe	{ Robberies.
	{ Fashions.		{ Bonds and
The proud man	{ Paintings.	The Usurer	{ Trunkes.
The woman			

X x x

Secundum



*Secundum Dictionem, Nasitur ex studiis praevaritiu Somnium.*

What man desires in the day, he dreames in the night.

2. Spiritual { Have been such as have been knowne, either of the party, or of some other, who have had the true interpretation thereof, such was *Jacobs*, *Pharaohs*, &c.

3. Diabolical { Are illusions wherewith *Satan* vexeth those that are his, to wit, *Witches*, *Sorcerers*, &c.

Where much carefulnesse is, there are many dreames, but who so regardeth dreames is like him that will take hold of a shadow, and follow after the winde.

South saye, witchcraft, foreerie, and dreaming is but vain; whereas visions come not of God, set not thy heart upon them; for dreames deceive many a man that useth their craft therein.

*Abimelech* was told by the Lord that he was but a dead man, for taking *Abrahams* wife in house to him.

*Daniel* had divers visions upon his bed shewed him.

*Jacob* saw a ladder on the earth whose top reached to Heaven.

*Iob* saw visions, yea, such as terrified him.

*Ioseph* { Saw his *Sheafe* arise and stand upright, and his brothers *Sheaves* to do reverence unto his, as likewise the *Sunne*, the *Moon*, and the eleven *starres* to reverence him.

*Ioseph* { The supposed Father of *Christ*, was willed by an Angell not to feare to take *Mary* his wife unto him, as also to fly into *Egypt* with *Christ* to preserve him.

An *Israelite* saw a barley *Loafe* tumbling into the *Hofte* of *Midian*.

*Laban* was commanded to speake good unto *Jacob* meeting him.

*Pharaoh* saw seven leane kine, and seven fat fed: And his butler saw vines, his baker a basket over his head.

*Pilates* wife suffered many things, because of *Christ*, as she confessed.

*Nebuchad- nezzar* { Saw a great image, whose head was gold, breasts and armes silver, belly and thigh brasse, legges iron, and feet part iron part clay. As also a great Tree that tored shewed unto him his ensuing miserie.

*Salomon* was willed by God to aske what he should give him.

The wise men were warned by God to return another way home again.

In a Dreame {

And Visions of the night when sleep falleth upon men, and they sleep upon their beds, the Lord then openeth even the eares of men, even by their Corrections which he had sealed, that he might cause men to turne away from his enterprize: and that he might hide the pride of man, and keep back his soul from the pit, and that his life should not passe by the sword.

### { Of Angels } and their { Apparitions. }

**A**ngels are called Spirits, and Angels: By the word Spirit their Essence and Nature is signified, to shew that they are incorporeall substances. By their name Angel, their office is noted out, which is as much to say a Messenger, or an Ambassadour in English.

For their Essence, they are true both substances and substances, yet such kind of substances as are not corporeall, but incorporeall.

For their Creation it was in time, they were not from Eternitie.

For their Apparitions it is so that they doe truly come unto us, when they are sent of God to that end, which thing we may plainly see by divers examples in the Word of God: as that they appeared unto *Abraham* in true bodies, but from whence they doe take those bodies, and what becommeth of them, when they do lay them aside, seeing that the Scriptures do deliver no certaintie of it, we are not to enquire.

Now the Lord useth both good and evill Angels to doe his will.

Good { Angels { Are employed to be as a Guard and Garrison to the Elect of Man- kinde, and that for their Comfort, Defence, and Protection at all times: And are such as behold the face of God in Heaven.

Evil { Angels { Are employed for the triall and exercising of the Godly, and for the seducing and tormenting of the wicked and ungodly: And are such as are reserved in everlasting Chaines.

Use.

*Ecdl.* 5. 2.

*Ecdl.* 5. 34. 2.

*Gen.* 20.

*Dan.* 7.

*Gen.* 28.

*Iob* 7. 14.

*Gen.* 37.

*Gen.* 31. 11.

*Matt.* 1. 19. 2.

*Iudg.* 7.

*Gen.* 31.

*Gen.* 41.

*Chap.* 40.

*Matt.* 27.

*Dan.* 2.

*Chap.* 4.

*1 King.* 3.

*Matt.* 2.

*Wisd.* 18. 19.

*Iob* 33. 15. &c.

*Heb.* 1. 7.

*Gen.* 18.

*Heb.* 11. 14.

*Psal.* 34. 7.

*Psal.* 11. 21.

*1 King.* 19.

*Matt.* 18. 10.

*2 Sam.* 24.

*1 Chron.* 21. *Eph.* 6. 12.

*1 King.* 22.

*1 Cor.* 4. 4.

*Luke* 12. 20. *Iude* 6.



{ Use }

1. Hence we may learne to acknowledge how great the favour of God is towards us, who hath created so divine Servants for our sakes, placing them in office to rule, govern, and keep us.
2. We may learn to love God, because he is so gracious unto us that he will have the Angels to serve for our good and welfare.
3. We may learn to feare God, because he hath Angels to punish.
4. To blush to commit wickednesse, because that the Angels do behold and observe our actions done here on earth by us.
5. To fortifie our selves in Faith in all adversitie, because the Angels are alwayes present to help us, remembering the comfortable words of *Elisba* to his servant, saying, *They that are with us, are more then they that are against us.*

2 King. 6. 16.

An Angel appeared unto

*Abraham* willing him not to lay his hand on *Isaac* his sonne.  
 The Apostles delivering them out of prison by the doores opening.  
*Balaam* in his journey going to *Balak*, reproving him.  
 Christ a little before his Passion, comforting him.  
*Cornelius* in a Vision willing him to send for *Simon* to instruct him.  
*David* smiting many of his people for his numbring of them.  
*Daniel* shutting the Lions mouth at his being in the Lions den.  
*Elijah* willing him to reprove *Ahab*: as also feeding him.  
*Ezekiel* shewing him the full and whole measure of the Temple.  
*Gideon* shewing him that he should be Captain over Israel.  
*Hezekiah*s Comfort, by slaying thousands of the Assyrians.  
*Hagar* in the wilderness, willing her to returne to her Dame.  
*Herods* confusion, by smiting him with wormes that eat him.  
*Jacob* in time of Ramming, shewing him the he-goats leaping.  
 The Israelites going before them: and in the wilderness conducting them.  
 Saint *Iohn* in the Isle Patmos, shewing him the Revelation.  
*Moses*, in a bush burning and not consumed, calling to him.  
*Manoah*s wife, shewing her that she should beare a sonne.  
*Mary* shewing her that she was the woman of whom Christ should come.  
 The Keepers of Christs tombe rolling away the stone that lay on him.  
 The men at the Poole Bethesda troubling the water at a certain season.  
*Peter*, at what time as he was imprisoned, delivering him.  
*Paul*, being in danger of shipwrack, comforting him.  
*Philip* commanding him to go unto the Eunuch reading.  
*Shadrach* and his fellows in the sicrie furnace walking.  
 The Shepherds, shewing them that Christ was born at Bethlehem.  
*Zechariah* { The Prophet } shewing him { The restoring of Jerusalem.  
*Zaccharias* { The Priest } { That his wife should beare a son.

*Gen.* 22. & 24. 7.  
*Act.* 5.  
*Num.* 22.  
*Luk.* 23.  
*Act.* 10.  
*2 Sam.* 24.  
*Dan.* 6.  
*2 Ki.* 1. & *Ki.* 19.  
*Ezek.* 40.  
*Judg.* 6.  
*Isai.* 31.  
*Gen.* 6.  
*Act.* 17.  
*Gen.* 31.  
*Exod.* 40.  
*Rev.* 1.  
*Exod.* 3.  
*Judg.* 13.  
*Luke* 1.  
*Matth.* 28.  
*Iohn* 5.  
*Act.* 12.  
*Act.* 27.  
*Act.* 8.  
*Dan.* 3.  
*Luk.* 2.  
*Zech.* 1. 9.  
*Luk.* 1.

Sennacherib  
 Women,  
*Matth.* 28.

*Act.* 1. 10.  
*Matth.* 24.

Two } Angels } appeared unto { *Lot*, whom he entertained at Sodome.  
 Three } { *Magdalene*, in the midst of Christs tombe.  
 Many } { The Disciples at Christs Ascension.  
 { *Abraham*, all which were entertained by him.  
 { *Jacob* } On his Ladder walking.  
 { And in his way journeying.

*Gen.* 19.  
*Ioh.* 20. 12.  
*Act.* 1. 10.  
*Gen.* 18.  
*Gen.* 28.  
*Chap.* 32.  
*Psalm.* 34.  
*Psalm.* 91:

And many are they that pitch round about them that feare the Lord, to deliver them, and in their wayes to keep them.

{ Names and Titles } given unto { wicked Ministers. }

Wicked Ministers are called

{ Begulers of people. } *2 Pet.* 2. 18.  
 { Blind guides. } *Mat.* 23. 24.  
 { Blind leaders of the blind } *Matth.* 15. 14.  
 { Blind watchmen. } *Isai.* 56. 10.  
 { Bruitiſh paſtours. } *Ier.* 10. 21.  
 { Coverers of filthy lucre. } *Iude* 11.  
 { Dawbers of untemperet } *Ezek.* 22. 18.  
 { morter. } *Isai.* 49. 19.  
 { Deafe messengers. } *Tit.* 1. 10.  
 { Deceivers of mindes. } *Rom.* 16. 18.  
 { Deceivers of hearts. } *Prov.* 14. 35.  
 { Deceitfull witnesses,

Wicked Ministers are called

{ Deceitfull workers.  
 { Denyers of the Lord.  
 { Destroyers of the sheep.  
 { Diviners of lies.  
 { Disobedient persons.  
 { The Devils Ministers.  
 { Dogs not able to bark.  
 { Dumb dogs.  
 { Greedie dogs.  
 { Enemies of Christs crosse.  
 { Evil beasts.  
 { Evil mockers.

*2 Cor.* 11. 13.  
*2 Pet.* 2. 1.  
*Ier.* 23. 1.  
*Ezek.* 22. 28.  
*Tit.* 1. 10.  
*2 Cor.* 11. 15.  
*Isai.* 56. 10.  
*Phil.* 3. 2.  
*Isai.* 56. 11.  
*Phil.* 3. 18.  
*Tit.* 1. 12.  
*Phil.* 3. 2.

Wicked

{ Wicked Ministers are called }	Brethren.	<i>Gal. 1. 4.</i>	{ Stealers of the world.	<i>Ier. 23. 30.</i>
	Prophets.	<i>Deut. 13. 1.</i>	Strangers, whose voyces are not knowne,	<i>Iob. 10. 5.</i>
	{ False } Shepherds.	<i>Ezek. 34. 2.</i>	Subverters of Households.	<i>Tit. 1. 11.</i>
	Teachers.	<i>2 Pet. 2. 1.</i>	Tailes.	<i>Iſai. 9. 15.</i>
	{ Witneſſe-bearers. }	<i>Phil. 3. 18.</i>	Teachers of things that they ought not.	<i>Tit. 1. 11.</i>
	Feeders of themſelves.	<i>Jude 12.</i>	Theeves.	<i>Iob. 10. 1.</i>
	Fooliſh Prophets,	<i>Ezek. 13. 3.</i>	Theeves of lives.	<i>Iſai. 9. 5.</i>
	Foxes of the deſerts,	<i>Ezek. 13. 4.</i>	Treacherous men.	<i>Zeph. 3. 4.</i>
	Hirelings forſaking their flocks.	<i>Iohn 10. 12.</i>	Ungodly men.	<i>Iude 4.</i>
	Light perſons.	<i>Zeph. 3. 4.</i>	Vain Talkers,	<i>Tit. 1. 10.</i>
	Liars ſpeaking untruths.	<i>Rev. 2. 2.</i>	Unruly perſons.	
	Men without underſtanding.	<i>Iſai. 56. 11.</i>	Wicked Angels.	<i>Prov. 13. 17.</i>
	Merchandizers of Gods word.	<i>2 Cor. 1. 17.</i>	Wicked Meſſengers.	<i>Zeph. 3. 4.</i>
	Minifters of the devill.	<i>2 Cor. 11. 15.</i>	Wreſters of the Law.	<i>Aſt. 20. 19.</i>
	Prophane men,	<i>Ier. 23. 11.</i>	Greedie wolves.	<i>Matth. 7. 15.</i>
	Prophets of lies,	<i>Ier. 23. 25.</i>	Ravening wolves.	
	Robbers of the people.	<i>Iob. 10. 8.</i>	{ And they are compared unto }	
	Scatterers of the Sheepe.	<i>Ier. 23. 1.</i>		
	Seers of vanitie,	<i>Ezek. 21. 28.</i>	{ Clouds and } { Water.	<i>Tit. 1. 12.</i> <i>Iude 2 Pet. 2. 17</i> <i>12.</i>
	Servants of corruption.	<i>2 Tim. 2. 19.</i>		
	Servers of their bellies.	<i>Rom. 16. 18.</i>	Clouds carried about with a tempeſt.	<i>Idem.</i>
	Shepherds without underſtanding.	<i>Matth. 23. 13.</i>	Corrupt trees.	<i>Matth. 7. 17.</i>
	Idoll ſhepherds.	<i>Zach. 11. 7.</i>	Blinde guides.	<i>Matth. 23. 24.</i>
	Sleepers loving to ſlumber.	<i>Iſai. 56. 10.</i>	Thornes.	<i>Matth. 7. 16.</i>
	Slumberers,	<i>Nakum 3. 18.</i>	Thiſtles.	<i>Iude 13.</i>
	Snares of Fowlers.	<i>Hof. 9. 8.</i>	Wandering ſtories,	<i>Matth. 23. 27.</i>
	Slow bellies,	<i>Tit. 1. 12.</i>	Painted Sepulchers.	<i>Iude 13.</i>
	Sorcerers,	<i>1 Sam. 28. 3.</i>	The ſea ſomg with raging waters,	<i>Iude 13.</i>
	Southſayers.	<i>Iob. 13. 22.</i>		
	Speakers of ſwelling words.	<i>2 Pet. 2. 18.</i>		

{ Wicked Miniſters are called }

They are they that the Lord ſpeaketh of by *Jeremiah*, ſaying, I have not ſent theſe prophets, and yet they runne: I have not ſpoken to them, and yet they preached, *Am I then a God that ſeeb but the thing that is high? and not that is aſſure off?* How long will theſe preach the craftie ſubtiltie of their own hearts? I never ſent nor commanded them, therefore they ſhall doe the people no good at all.

And again by *Iſaiab*, ſaying,

Theſe watchmen are all blinde, they have altogether no underſtanding, they are all dumb dogs, not being able to bark. They are ſleepy, ſluggiſh are they, and delight in ſleeping.

They are ſhameleſſe dogs that be never ſatiſfied, they can never have enough, ſuch is their covetouſneſſe, they look to their owne wayes for advantage, and for their own purpoſe.

And again by *Ezekiel*, ſaying,

Theſe ſhepherds feed themſelves, ſhould not they have fed the flock? they eat the fat, they clothe themſelves with the wooll, they kill them that are beſt fed, but the flock they doe not feed.

The weake they have not ſtrengthened, the ſicke they have not healed, neither have they bound up the broken, nor brought again that which was driven away, neither did they ſeek that which was loſt, but with crueltie and rigour ruled them.

Hear therefore what the Lord ſaith by *Ezekiel*.

*Hof. 4. 8.*

If thou give no warning nor admoniſh the wicked of his evil way, he ſhall dye in his own wickedneſſe, but his blood will I require at thy hands; woe then to thoſe that preach not the Goſpel.

The midſt of darkneſſe is reſerved for them, and their damnation ſleepeth not, ſaith the Apoſtle *Peter*.

It had been better for them not to have known the way of righteousneſſe, then having known it to turn from the holy Comandement that was given unto them.

By their fruits they are knowne.

Reade *Ier. 23. 10. Iſai. 8. 20. Ezek. 34. 20. Iſa. 56. 11. Pal. 50. 16. Iob. 17. 18. Ier. 23. 14. Rom. 16. 18. 2 Pet. 2. 18. Tit. 1. 11. Hof. 6. 9. Ezek. 32. 27. Iſa. 8. 7. Zeck. 11. 17. Mal. 2. 8. Eze. 13. 7. 8. 12. 13. Ier. 2. 8. 9. 12. 10. Eze. 13. 10. 11. Ier. 23. 14. 17. 18. 10. Iob. 10. 12.*

Names

{ Names and Titles } given unto { Godly Ministers. }

{ Godly Ministers are called }	Able Ministers.	2 Cor. 3. 9. Obad. 1. 1.	{ Physicians.	Jer. 8. 2. 2.
	Ambassadors of Christ.	2 Cor. 5. 20.	{ Pillars.	Gal. 2. 9.
	Angels.	Rev. 1. 10.	{ Planners.	1 Cor. 3. 8.
	Apostles.	Matth. 10. 1.	{ Preachers.	Rom. 10. 14.
	Barkers.	Isai. 56. 10.	{ Pastours.	Jer. 2. 8.
	Bishops.	1 Tim. 3. 1.	{ Principals of the flock.	Jer. 25. 34.
	Brethren.	Mat. 23. 8.	{ Priests.	Jer. 2. 8.
	Bringers of glad tidings.	Rom. 10. 15.	{ Faithfull Priests.	1 Sam. 2. 35.
	Builders.	Jer. 1. 10. 1 Cor. 3. 10	{ Prophesiers.	Ezek. 29. 2.
	Chariots and Horsemen of		{ Prophets.	Gen. 20. 7.
	Israel.	2 Kin. 2. 12.	{ Publishers of } Peace and	Isai. 52. 7.
	Chosen Vessels.	Act. 9. 15.	{ Salvation.	Rev. 1. 2.
	Chosen Shafts.	Isai. 54. 2.	{ Recorders.	Job. 4. 36.
	Counsellours.	Prov. 11. 14.	{ Reapers.	Ezek. 3. 36.
	Cryers.	Isai. 58. 1.	{ Reprovers.	Jer. 1. 10.
	Deacons.	1 Tim. 3. 13.	{ Rooters.	Luk. 12. 42.
	Disciples.	Mat. 9. 37.	{ Rulers of Gods household.	2 Cor. 2. 18.
	Disposers of Gods secrets.	1 Cor. 4. 1.	{ The favour of } Life.	Matth. 5. 13.
	Divines.	Ezek. 13. 23.	{ Death.	Mat. 13. 52.
	Elders.	Act. 11. 30.	{ Scribes.	Isob. 1. 1.
	Evangelists.	Ephe. 4. 11.	{ Servants of the Lord.	Rom. 1. 1.
	Evangelizers.	2 Tim. 4. 5.	{ Servants of Christ.	2 Pet. 2. 21.
{ Godly Ministers are called }	Fathers.	2 Kin. 6. 21.	{ Secretaries of the Holy	1 Sam. 9. 9.
	Fellow-workers.	Rom. 16. 21.	{ Ghost.	Jer. 23. 4.
	Friends of Christ.	Job. 15. 15.	{ Seers.	Isai. 5. 1.
	{ Gods }	Amos 3. 7.	{ Shepherds.	Phil. 2. 85.
		1 Cor. 3. 9.	{ Singers.	Mark 3. 17.
	{ Stewards.	Tit. 1. 7.	{ Sons of Thunder.	Rev. 1. 20.
		Rom. 1. 19.	{ Sons of Consolation. }	Tit. 1. 7.
	Guides of the blinde.	Job 33. 23.	{ Stars.	1 Cor. 4. 1.
	Instructors of the foolish.	Rom. 1. 19.	{ Stewards of God.	Luk. 12. 42.
	Instructors in Christ.	1 Cor. 14. 27.	{ Stewards of Gods Myste-	Rom. 2. 20.
	Labourers.	1 Thes. 5. 14.	{ ries.	Jer. 11. 19.
	Lambes.	Luk. 10. 3.	{ Faithfull }	Matth. 7. 17.
	Lawyrs.	Luk. 11. 52.	{ Wife }	1 Cor. 3. 6.
	Lights of the world.	Mat. 5. 14.	{ Teachers of Babes.	1 Tim. 1. 18.
	Byrning }	Job. 5. 35.	{ Trees bearing fruit.	Prov. 1. 30.
	Shining }	1 Kings. 18. 7.	{ Good Trees.	2 Pet. 5. 1.
	Lords.	Prov. 9. 3.	{ Trumpetters.	Prov. 14. 25.
	Maidens.	Job 33. 33.	{ Waterers.	Exod. 28. 34.
	Messengers.	Hag. 1. 13.	{ Warriors.	Matth. 5. 14.
	Messengers of the Lord.		{ Winners of Soules.	Jer. 1. 18.
	Messen- }	2 Cor. 8. 23.	{ Witnesses of Christs suffe-	Matth. 7. 15.
	gers of the }	1 Sam. 2. 11.	{ rings.	Matth. 13. 52.
	glory of Christ	1 Cor. 11. 23.	{ True witnesses.	Jer. 1. 18.
{ Godly Ministers are called }	Ministers.	Gol. 1. 25.	{ And they are com- }	Matth. 11. 17.
	{ Ministers of }		{ pared unto }	Luk. 9. 62.
		Christ.	{ Bels of Gold.	Matth. 10. 16.
		The Gospel.	{ A Citie set on a hill,	1 Tim. 1. 18.
	{ The New }		{ A defenced Citie.	Jer. 1. 18.
		Testament.	{ Pig-trees.	Matth. 7. 15.
		The Spirit.	{ Grapes.	Matth. 13. 52.
	{ Men of God.		{ A Household.	Jer. 1. 18.
		Holy men of God.	{ Iron Pillars.	Matth. 11. 17.
		Honourable }	{ Pipes.	Luk. 9. 62.
	{ Fishers of }		{ Flowers.	Matth. 10. 16.
		Seeds.	{ Sheep among wolves.	1 Tim. 1. 18.
		Sonnes of }	{ Waters.	Jer. 1. 18.
	{ Spokes }		{ Walls of brass.	2 Tim. 2. 4.
		Spiritual }	{ Wrestlers. Warriors.	And
		Watch- }	{ }	{ }
	{ Wife }		{ }	{ }
		Work- }	{ }	{ }
		Nurses.	{ }	{ }
	{ Overseers.		{ }	{ }
			{ }	{ }
			{ }	{ }



And they are said to be unto God:

The sweet favour of Christ in them that are saved, and in them that perish: To the one the favour of death unto death, and to the other the favour of life unto life: Who then is sufficient for these things?

For we are not (saith Saint Paul) as many are, which chop and change with the word of God, but as of purenesse, but as of God, in the sight of God speak we in Christ.

The spirits of the prophets being subject to the prophets, So that according to the saying of *Malachi*, the Priests lips shall preserve knowledge, and the Law shall be sought at his mouth, because he is the Messenger of the Lord of Hosts.

How beautifull then are the feet, upon the Mountains, of him that bringeth good tidings of Good, that publisheth Salvation, and saith unto Sion thy God reigneth.

Reade *Numb.* 22. 38. *Deut.* 12. 32. *Isai.* 61. 1. 2. *Ezek.* 3. 9. 10. *Prov.* 27. 13. & 29. 18. *Amos* 3. 7. *Isai.* 62. 6. *Jer.* 15. 15. *Alf.* 20. 20. &c. 2 *Cor.* 12. 14. *Chap.* 6. 3. 4. *Ephe.* 4. 12. *Phil.* 3. 17. 1 *Tim.* 3. 6. *Tit.* 1. 8. *Chap.* 1. 7. *James* 3. 7. 11. *Hof.* 4. 8. *Micah* 3. 5. 6.

2 *Cor.* 2. 15, 16.

*Chap.* 2. 17.

1 *Cor.* 14. 32.

*Mal.* 2. 7.

*Isai.* 52. 7.

### { The Dutie } of { Ministers. }

Hear the Word of the Lord from the mouth of the Lord: To admonish the people of the Ordinances of God: The Godly that he doth not sin, and the wicked of his sinne.

Add nothing to the word of God, nor to take any thing therefrom.

Abound in love towards his people, and towards his brethren.

Approve himselfe the Minister of God by Patience and affliction. (hearted.)

Be a *Barnabas* the son of Consolation, to divulge Gods mercies to the broken.

Be a *Boanerges*, the son of thunder to denounce Gods judgements to the ob-

Behave himselfe holily, justly, &c. binding up the broken-hearted. (Rinate.

Blesse the people in the Name of the Lord, being assembled.

Blow the Trumpet, to lift up his voice like a Trumpet aloud.

Bring forth out of his Treasure things both new and old.

Care for the flock not by constraint, but of a readie minde willingly.

Cherish the people as a Nurce doth her children continually.

Comfort all that mourn, to give them beaultie for ashes, oile of joy for

mourning, and garments of gladnesse for heavinesse.

Deale not only, the Gospel, but his soule for the people.

Divide the word aright; and to doe the work of an Apostle.

Declare the decrees of the Lord, fulfilling the ministrie taken on him.

Drop the word of the Lord, and his Doctrine as the rain.

Exhort an Elder as a Father, the younger as brethren; the Elder women as

mothers, and the younger as sisters.

Feed the people, and to give no occasion of offence unto any.

Flee from the lusts of youth, and to follow after Faith, Charitie, &c.

Give Attendance unto reading, unto exhortation and doctrine, and to

give the sense having read the word distinctly.

Interpret Scriptures, and to instruct with meeknesse contrary minded.

Improve, rebuke, and exhort with long sufferings, preaching the Word.

Minister a word in time to the person that is wearied.

Open the mysteries that are hid of the will of God.

Pluck up, and to root out, and to throw down, and to plant daily.

Pray for Kings and men in authoritie, and for the people continually.

The preaching that God commandeth: The Gospel of Jesus Christ, Good tidings to the poore, Libertie to the Captives, the opening of the prison to them that are bound, the acceptable yeere of the Lord, the kingdome of God, the word of the Lords Peace by Jesus Christ, the day of vengeance, the Lords message, the words of this

life, the words that God puts into his mouth, not his own words.

Preach the words of Exhortation, to edifying, repentance towards God, and

Faith in our Lord Jesus Christ, testifying unto the people that Christ is

Judge of quick and dead, together with all that God hath commanded;

teaching precept upon precept, line unto line, here a little and there a

little, and that not with enticing speech of mans wisdom, but in plain evi-

dence of the Spirit of the Lord, without giving Titles to any, that is, flat-

tering

*Ezek.* 33. 7.

*Exod.* 18. 20.

*Ezek.* 3. 18.

*Deut.* 4. 2.

1 *Thes.* 3. 22.

2 *Cor.* 6. 3.

*Alf.* 4. 36.

*Mark* 3. 17.

*Isai.* 61. 1.

1 *Thes.* 2. 10.

*Deut.* 21. 5.

*Isai.* 58. 1.

*Matt.* 13. 32.

1 *Per.* 5. 2.

1 *Thes.* 2. 7.

*Isai.* 61. 3.

*Alf.* 20. 33.

*Rom.* 9. 3.

*Exod.* 32. 32.

2 *Tim.* 2. 15. *Ch.* 4.

*Psal.* 3. 4. *Col.* 4. 17.

*Ezek.* 20. 46.

*Deut.* 32. 2.

1 *Tim.* 5. 14.

2 *Cor.* 6. 3.

*Jer.* 2. 4.

2 *Tim.* 2. 22.

1 *Tim.* 4. 13.

*Neb.* 8. 8.

1 *Cor.* 14. 28. 1 *Tim.*

2 *Tim.* 2. 24. 12. 25.

2 *Tim.* 4. 2.

*Isai.* 50. 4.

*Eph.* 1. 9.

*Jer.* 1. 10.

2 *Tim.* 1. 2.

*Eph.* 2. 2.

*Matt.* 10. 7.

*Isai.* 61. 1.

*Jer.* 9. 2.

*Alf.* 10. 36.

*Isai.* 61. 2.

*Hag.* 1. 13.

*Alf.* 20. 28.

*Alf.* 10. 41.

*Isai.* 28. 10. 17. &c.

1 *Cor.* 14. *Matt.* 10. 28.

*Jer.* 32. 33.

The Dutie of a Godly Minister is to {

Preach



2 Cor. 2. 17.  
Jer. 1. 10.  
Ezek. 22. 30.  
Psal. 106. 33.  
Exod. 23. 30.  
Isai. 50. 40.

Ezek. 18. 20.  
E. 1. 18.  
1 Pet. 5. 2.  
Rom. 9. 3.

Ufe.  
Matt. 24. 45.  
E. 18. 18.

{ The Dutie of a Godly Minister is to }

tering any, or fearing of any, but with boldnesse, rising early in season and out of season, not as pleasers of men, but of God.  
Respect no worldly affaires, therewithall to be enangled.  
Rebuke them that sin openly, shewing them the good and right way.  
Set his face against the wicked, and against them to prophetic.  
Stand between the Lord and the people, declaring Gods Word.  
Studie to be approved before God: and not to strive about words.  
Strengthen the weak, to heal the sick, to binde up the broken, to seek those that are lost and that are away driven.  
Shew himself an Example of good, suffering crosses patiently,  
Use no flattering words: but to be in gravitie and in integritie.  
Voyde all coloured covetousnesse, without seeking praise of men.  
Wrong no man, to defraud no man, nor to corrupt any man.

Weare on

Beate

Aaron garment with his breastplate, *Urim* and *Thummim*, that is, foundnesse of Doctrine and Integritie of life: to be an Example to others in word, conversation, faith, and purenesse, to have their lightes shine before men, &c. As also to have a Bell and a Pomegranate on their robe like *Aaron*, that is, a word and a work, faith and fruits, Profession and practise, say well and do well, what thy words sound let thy works expound, for that a noise in words without deeds added is to weare a Bell without a Pomegranate.

Down his own bodie, and to bring it in subjection, lest by any means after he hath preached unto others, he himselfe should be reproved. And having thus performed his dutie, having fought a good fight, and so finished his course, there is laid up for him a Crown of glorie in Heaven.

Reade 1 Tim. 1. 2. Chap. 5. 22. Tit. 1. 17. Isai. 28. 9. 1 Tim. 3. 1. Tit. 2. 7. Act. 10. 18. 1 Thes. 4. 10. Rom. 12. 8. Ephes. 6. 6. Eccles. 9. 10. Amos 3. 7. James 5. 20. Micah 3. 8, 9. Act. 20. 35. 2 Cor. 12. 15. Prov. 27. 23. Isai. 62. 6. 1 Cor. 14. 6. Tit. 1. 8.

{ Uses drawn from the Dutie of Ministers. }

Are then the Dutie of Ministers such as they are thus described, surely then many are in these dayes to be reprehended :

1. Dumb Ministers who cannot preach the Word of God, let them heare the Apostle: Darknesse and Damnation is for them prepared.
2. Able Ministers who make themselves dumb, being able to preach, yet doe not preach: such the Scribes and Pharisees shall at the last condemne, who taught diligently, and kept *Moses* his chaire warme, compassing sea and land (Satan's walk) to make a Profelyte: these sit still and frize in zeale, and by their dull and wilfull neglect lose Profelytes. The Master of the vineyard also when he comes shall find the luytering in the publike market place, & shall shake them by the shoulder with a *Quid statis otiosi*?
3. The Temporizer who measures his Sermons by his Lords humour and his Ladies, and therefore dares not speake

{ This serves to reprehend }

Against {  
Oppression,  
Pride,  
Riot,  
Drunkennesse  
and  
Swearing,

Because it is the fault of his

{  
Lord.  
Ladie.  
Young Master.  
Lords Followers.  
And young maffers  
Companions.

So that whiles he is their servile Chaplain he must learn Turkey-work to make thumbe Cushions of flattery for their elbowes: Thus he serves three masters, his Lord, himselfe, and the devil.

He preacheth Peace where there is none: woe is pronounced against him.

4. The vain-glorious minister, who to get glory to himselfe useth gallantnesse of action, pompe of words, exquisitenesse of Phrase, elaboratenesse of stile, ambition of quotation, wilfull luxuriences of popish Possillers, affected ostentations of pregnancie of wit, varietie of reading, skill in congues, profoundnesse of conceit, ripenesse and happinesse of memorie, rarenesse of invention, and such other humane artificiall accessions, whereas they should seek the glorie of God alone that sent them, by dividing the word of truth a right, to those that heare them. *Herods* Example is a Caveat for them.

5. Papists, who, in stead of Sermons, use Latine services forbidden by the Apostle, with Masses and such like, by themselves invented, but let them be warned: The Lord God will not be mocked.

The

Job 32. 31.  
Act. 4. 31. Chap. 28. 31.  
1 Thes. 2. 4.  
2 Tim. 4. 4.  
1 Tim. 5. 20.  
1 Sam. 12. 23.  
Ezek. 19. 8.  
Deut. 5. 5.  
1 Tim. 1. 4.  
2 Tim. 2. 20.

Ezek. 34. 4.  
2 Tim. 4. 5.  
1 Thes. 2. 5, 6.  
E. 6.  
1 Cor. 7. 2.

Exod. 28. 30.  
1 Tim. 4. 12.  
Matth. 5. 16.  
Exod. 28. 34.

1 Cor. 9. 10. 27.  
2 Tim. 4. 7.  
Dan. 12. 3.  
Nehem. 8. 6.  
1 Chron. 29. 27.  
1 Cor. 14. 16.

2 Pet. 2. 3, 21.

Matth. 23. 15.  
Chap. 20. 6.

Jer. 6. 14.  
Job. 7. 18.

Job. 7. 8.  
Act. 12. 13.

1 Cor. 14.  
Gal. 6. 6.

# {The Dutie} of {Magistrates.}

## {The Titles and Dutie of Magistrates.}

**M**agistrates are the eye of the Common-weale, and therefore they ought to be in them both Learning and Vertue for executing of the Law, to take vengeance of the wicked, and to defend the upright: in that their office is not only holy and lawfull before God, but also the most holy, and honourable degree in all the life of man: most holy, in that God hath made them an Image of himselfe, set his stampe upon them, and given them his own Name, to speak for him, to rule for him, to defend for him, and to punish for him. And that they are most honourable, is also proved by divers other Titles, wherewith the Scriptures do set them forth, as also by the Example of holy men, who have borne civill power among the Israelites, and that in good Order, which is the mother and preserver of things.

{Magistrates are called}

Ancients of the people.  
Chiefe of the people.  
Elders of the people.  
Heads of the people.  
Captains.  
Champions.  
Chiefe of the Fathers.  
Children of the most High.  
Fathers.  
Gods.  
Governours.  
Guides.  
Judges.  
Kings.  
Lords.  
Magistrates.  
Ministers of God.

*Isai. 3. 14.*  
*Judg. 20. 6.*  
*Numb. 22. 4.*  
*Deut. 29. 10.*  
*1 Chron. 27.*  
*1 Sam. 17. 51.*  
*1 King. 8. 11.*  
*Psal. 81. 6.*  
*Iob 25. 16.*  
*Psal. 84. 6.*  
*Gen. 45. 16.*  
*Prov. 6. 7.*  
*Exod. 18. 13.*  
*1 Sam. 8. 9.*  
*Gen. 38. 4.*  
*Rom. 13. 4.*  
*Idem.*

{Men fearing God.

Strength.  
Valour.  
Courage.  
Men of Knowledge.  
Wisdom.  
True Dealings.  
Uprightnesse.  
Men hating Covetousnesse.  
Discreet.  
Just.  
Learned.  
Wife.  
Officers.  
Overseers.  
Princes.  
Rulers.

{Magistrates are called}

*Exod. 18. 21.*  
*Deut. 31. 7.*  
*1 Chron. 6. 31.*  
*Judg. 6. 12.*  
*Prov. 28. 2.*  
*Deut. 1. 13.*  
*Idem.*  
*1 Sam. 23. 3.*  
*Exod. 18. 21.*  
*2 Sam. 23. 3.*  
*Gen. 41. 39.*  
*Gen. 41. 34.*  
*1 Chron. 2. 52.*  
*Iosh. 8. 23.*  
*Nat. 16. 22. 13. 34.*  
Powers.  
Revengeers.

Who according to their Titles should have the better to execute their offices, a Lions heart, that they shrink nor in just causes: and Constancie, lest by their friends they wax partiall: together with Gravitie in commanding, and Civilitie in Conversation.

### Their Dutie being to

{The Dutie of Magistrates is to}

Aske with *Salomon* an understanding heart to judge bad and good.  
Beare rule over the people in the feare of God, to beautifie the House of God.  
Carry themselves for the good of the people as the Ministers of God.  
Defend the godly, and to bridle and punish the wicked.  
Esteeme neither poore or mightie in their cause before them handled.  
Execute Justice and Judgement in line, weight and measure, to hurt no man, nor to take bribes of any man, by *Samuels* Example, because they blinde the wise, and pervert the just.  
Go in and out before the people, as did *Ishua* and *Moses*.  
Have the feare of God before them, nor respecting persons.  
Hear the controversies of the people, the small as well as the great, judging righteously, not fearing the face of man, because that the judgement is the Lords alone.  
Judge faithfully, uprightly, and with a perfect heart in evrie cause between bloud and bloud, law and precept, statutes and judgements that shall come before them.  
Justifie the righteous, and in all things the wicked to condemne.  
Leave of crueltie and oppression, executing justice to every one.  
Look unto Godliness, that Religion may be more and more maintained.  
Make diligent inquisition, that each cause may be rightly discerned.  
Overthrow no poore mans cause being right, nor to slay the innocent.  
Provide for the Peace, Unitie, and peoples Concord, to get their favour by being gentle and loving towards them, by the example of *Mordecai*, *Iob*, and *Nehemiah*, following them in all things that concern God and men.  
Walk in Justice, to speak righteous things, to refuse gain of oppression, to keep their hands from taking of gifts, to stop their eares from hearing of bloud, to shut their eyes from seeing of evil, and to be free  
Of Partialitie, {respecting persons,} That is abominable in Gods sight.  
Of Crueltie, {in ministering Justice,} Such measure shall be measured.  
Of Briberie, {detaining right,} Fire shall consume the household of bribes.  
And

*2 Sam. 23. 3.*  
*Lev. 19. 15.*  
*Job 29. 16.*

*1 King. 3. 9.*  
*2 Sam. 23. 3.*  
*Exod. 7. 27.*  
*Rom. 13. 14.*  
*1 Pet. 3. 14.*  
*Exod. 23. 2.*  
*Lev. 19. 15.*  
*2 Sam. 8. 15.*  
*Lev. 19. 35.*  
*Iob 29. 14.*  
*1 Sam. 23. 3.*  
*Exod. 23. 2.*  
*Deut. 31.*  
*Prov. 24. 3.*  
*2 Cor. 19. 7.*  
*Deut. 16. 18.*  
*Deut. 16. 19.*  
*Psal. 58. 1.*  
*2 Chron. 19. 10.*  
*Prov. 31. 9.*  
*Deut. 25. 1.*  
*Ezek. 45. 9.*  
*1 Tim. 2. 2.*  
*Deut. 19. 18.*  
*1 King. 3. 9.*  
*Iob 29. 16.*  
*Exod. 23. 2.*  
*Prov. 31. 9.*  
*Ezek. 10. 3.*  
*Job 29. 16.*  
*Neb. 9. 13.*  
*Isai. 3. 35.*  
*Lev. 19. 15.*  
*Matth. 4. 24.*  
*Iob 25. 34.*  
*Amos 5. 12.*

And having thus ruled well, all things shall goe well with them, and the Realme shall endure long, and the people shall rejoyce under him, they shall be blessed of God, they shall have the Name of God, the Protection of God, the favour of *Ioseph* with *Pharaob* in this life, the Comfort of *Moses* and *Sammuel* at their death, and at the day of judgement shall appeare with joy before the Judge of quick and dead; whereas on the contrarie wicked Judges, causing the people to sigh, and the Common-weale to be changed, (for that they are like roaring Lions, and hungry Beares) the wrath of God shall be on them powred: Woes are against them pronounced.

Rom. 13.3, 4.

Use.

Heb. 13.17.

Speake not to be made a Judge: Christ refused to be a Judge.  
Thou shalt not raile upon the Judge: Every Soull shall be subject;

*Nuper eram Iudex, jam Iudicis ante Tribunal  
Subsistens paveo, iudicor ipse modo.*

Reade 1 Pet. 2.13. Prov. 29.2. Chap. 18.16. Prov. 15.32. Chap. 17.15. Chap. 18.5.  
Chap. 21.7. Chap. 24.5, 7. Chap. 20.5. Chap. 28.21. 1 Kin. 2.3. 2 Chron. 19.6. &c.  
Eccl. 3.1.8. 1/ai. 10.1, 3. Jer. 22.15. 1/ai. 59.14. Chap. 5.7. Lev. 19.15. Deut. 17.8 1.  
---6.1, 3, 3. Act. 15.25, 26. Ezek. 34.4. 2 Chron. 19.20. Ezek. 45.9. Prov. 24.23.  
Deut. 1.16. & 16.19.

{The Devils Titles} and {Temptings.}

The Devill is great in Knowledge and Experience, being false in accusing, and alwayes in evil-doing from the beginning, whence he hath divers Appellations and sundry Names given unto him, who is invisible, and can change himself into an Angel of light, much more into any other shape, that he cannot be discerned by the eye, nor yet sometimes seen by reason. \* As by *Peters* Example we see, that in reason he thought not that the Son of man should die, as Christ told him, his eyes being by Satan blinded. He is the prince of the world, seeking continually whom he may devoure.

2 Cor. 11.14.

\* Mark 8.33.

And therefore is called

{The Devill is called {  
Abaddon in Hebrew.  
Appollyon in Greek.  
Destroyer in English.  
An Angel of the bottom-  
lesse pit.  
A wicked Angel.  
An Adversarie.  
An Accuser of men.  
A beast of seven heads.  
Beelzebub.  
Belial.  
A Compasser.  
A Devil.  
A Devourer.  
A Deceiver.  
A Dragon.  
An Enemie.  
An envious One.  
A father.  
The god of this world.  
The king.  
A king.  
A Leopard.  
A Lyr.  
Legion.  
Leviathan.  
Lucifer.  
A malicious  
A subtil  
A strong  
A wicked  
A murderer.

Revel. 9.11.

Idem;

Judg. 6.

1 Pet. 5.8.

Rev. 12.10.

Apo. 11.7. & 13.12.

Matt. 1.24.

2 Cor. 6.15.

Iob 1.7.

Luk. 4.3.

1 Pet. 5.8.

Rev. 20.10.

Apo. 12.7.

Matt. 13.39.

Matt. 13.18.

Iohn 8.38.

2 Cor. 4.4.

Rev. 9.11.

Apo. 9.11.

Iob. 10.12.

Iob. 8.44.

Mark 5.9.

1/ai. 27.1.

1/ai. 14.12.

Matt. 13.9.

Idem.

Matt. 13.13.

Iohn 8.44.

{An oppressor.  
The prince of this world.  
The prince of darknesse.  
The power of darknesse.  
A roaring Lion.  
A sinner from the beginning.  
A Serpent.  
An old Serpent.  
A crooked Serpent.  
A Snarer.  
Satan.  
The spirit of errour.  
A seducing spirit.  
The spirit of darknesse.  
An evill spirit.  
An unclean spirit.  
A Transformer.  
A Tempter.  
A Tormentor.

{The Devill is called {

{And is compared {  
unto {

A Dog.  
Fowles of the Aire.  
A Hunter.  
Lightning.  
Locusts.  
A Wolfe.  
An Adder.  
A Dragon.  
A Fowler.

Act. 10.38.  
Iob. 12.31.  
Ephe. 6.12.  
Col. 1.13.  
1 Pet. 3.8.  
1 Iob. 3.8.  
Gen. 3.1.  
1/ai. 27.1.  
1 Tim. 3.7.  
Iob 2.6.  
1 Iob. 4.6.  
1 Tim. 4.1.  
Ephe. 6.2.  
1 Sam. 16.14.  
Matt. 12.43.  
2 Cor. 11.15.  
Matt. 4.3.  
Matt. 18.34.

Psal.  
Matt. 13.4.  
Psal. 91.3.  
Luke 10.18.  
Rev. 9.13. & 19.11.  
Iohn. 10.10.  
Psal. 91.13.  
Psal. 91.13.  
Psal. 91.13.

Yyy

The



**The Devil is in**

The Serpent tempting *Adam* and *Eve*, promised them to be as God, by eating to know good and evil. *Gen. 3.*  
 The Mantle of *Samuel*, a religious habite to deceive King *Saul*, seeking to speak with *Samuel*. *1 Sam. 28.*  
 The world, by having his nets in riches, preferments, and vain-glory.  
 The Creature, by abusing, and by causing them to be used unthankfully.  
 Melancholy Humours, } perswading } Despaire to be sorrow for sin.  
 Cholerick Bodies, } } Wrath to be good zeale with them.  
 Civill Wisdome, by mingling of Policie together with Christianitie.  
 The wicked, by fearfull shapcs at their dying day most ugly.  
 Our souls, by evil suggestions and motions inticingly.  
 Our affections, by binding and perswading to doe unlawfully.  
 Our Reason, by casting doubts, planing in us infidelitie.  
 Our members, by mingling with Repentance distrust of Gods Mercie.  
 The Time of mans } Prosperitie, } perswading him to } Presumption.  
 } Adversitie, } } Desperation.  
 Abuse of Scripture: Tempting Christ every word is *Scriptum est*. *Matth. 4.*  
 Thus he is every way tempting, and often prevailing.

## As he did with

*Adam,* } The state of Immortalitie for an Apple. *Gen. 3.*  
*Esau,* } A Birth-right for a messe of pottage. *Heb. 12. 16.*  
*Saul,* } who lost } A Kingdome in Earth and Heaven for Mutton. *1 Sam. 15. 9.*  
*Girgassites,* } } All their portion in Christ for Bacon. *Matth. 8.*  
*Bidden Guests,* } } A Royaltie in Heaven for a Farme and Oxen. *Luke 14.*

So that his labour is continually to do evil: He  
*2 Cor. 11. 14.* Provoketh the Magistrate to Tyranny, the people to treacherie; The Learned to heresie, the simple to securitie: All kinde of people whatsoever to sin and impietie.

Puts slander in tongues, malice in hearts, mischiefes in hands.  
 Infuseth schismes in Doctrine: and in Conversation jarres.  
 Oppugneth Truth with Heresie: Simplicities with Popularities.  
 Casteth in time of preaching ungodly meditations to distract mens mindes hearing attentively: and in the time of praying fills the head with holy Instructions to coole therewith the fervencie.

**The Devil**

*2 Tim. 2.* Fits } The Usurers } Humour, by } seating him to his Furies.  
 } Ambitious } } looking from his lofty Turrets.  
 } Epicures } } studying of daintie dishes.  
 } Proud mans } } inventing of new fashions.  
 Makes } Blinde, } So that they } See } The houre of Grace.  
 some } Dumb, } cannot } Praise } God for his Goodnesse.  
 } Deafe, } } Hear } The Words of Salvation.  
 } Impotent, } } Doe } A Deed of Consolation.  
 } Lame, } } Walke } In the wayes of the Living.  
 } Shrunk, } } Advance } one devout thought to heaven.  
 } Snared, } } Come } To amendment by leaving sin.

So that he setteth his temptations to every ones inclination: If he see one inclined unto Coverousnesse, he will offer him *Naboths* vineyard: If unto vain-glory, he will make him to thirst after the life of *Mordecai*: and if to ambition, he will stirre up meanes for him to drive out *David* of his Kingdome.

\* Note.

\* The power that the Devill hath whereby he thus prevails against man is from God, therefore of it selfe good: but the tempting and Gods power abused is from the Devill, who converteth that which was good from God into evil.

## And thus the Lord permitted him

**The L. permitted Satan**

To tempt *Eve* in Paradise: and Christ in the wilderness. *Gen. 3. Matth. 4.*  
 To provoke *David* to number the people. *1 Chron. 21.*  
 To entice King *Ahab* to goe to fall at Ramoth Gilead. *2 King. 22.*  
 To enter into *Saul*, Gods Spirit being departed from him. *1 Sam. 16.*  
 To afflict *Iob* in body, and to slay all his children. *Iob 1.*  
 To perswade *Peter* to rebuke Christ, speaking of his Passion. *Matth. 16.*  
 To stand before the Angel of God at his right hand. *Zech. 3. 1.*  
 To goe into the swine, by reason whereof they ran headlong, &c. *Matth. 8.*  
 To have a seat in Pergamus, and to prevails often with the just. *Revel. 2. 13.*

The I



The Devill } Goeth about like a roaring Lion seeking whom he may devour of Gods children, who sought to winnow the Apostles, as it were wheat, till Christ prayed for them.

1 Per. 5.8.  
Luk. 22.32.

{ Use }

Seeing he seeketh to devour us, let us, as the Apostles counsell is, watch to prevent him, resisting him in the Faith, and in so doing he will fly from us, and we shall conquer him.

2 Cor. 12.11.  
1 Per. 5.9.  
James 4.7.

2 Cor. 12. 11.  
2 Tim. 6. 16.  
Ephes. 4. 27.  
6. 11.  
1 Tim. 4. 1.

{ Of Warres } wherein few { have overcome many }  
{ The Lord fighting for them. }

Warres are lawfull only when Magistrates are driven to take weapons in hand to execute publike revenge upon those that trouble the peace of their Dominion, whether they be Civill or Forreigne enemies, wherein is also required that it be denounced and undertaken by the Prince, and that for a just cause, whether it be Defensive or Offensive; Peace being first refused.

Abram	{ Overcame }	Five Kings with their Armie, having but three hundred and eighteen persons of his own Familie.	Gen. 14.
Ki. Ahab		King Aham with two and thirtie other kings joyned with him, having but a little hoste, like a little flock of Kids, and slew one hundred thousand of them.	1 King. 10. 11.
Amaziab		King of Edom: And slew ten thousand of his fighting men.	2 King. 14.
Abijah		Ieroboam, and slew five hundred thousand cholen men of his Company, the Priests only blowing with trumpets, and his men shouting they fled suddenly.	2 Chron. 13.
King Asa		Zerah, having ten hundred thousand men, with five hundred and fourescore thousand, and that onely by prayer, calling on the Lord earnestly.	2 Chron. 14.
Adino		Eight hundred men: Abisbai three hundred at one time.	2 Sam. 23. 8.
Benatab		An Egyptian with a staffe, he having a speare in his hand.	18. 6.
Barak		Sifera having nine hundred Chariots of Iron, and slew all his hoste, so that a man was not left of them, and he himself was by Isael slain.	Judg. 4.
David		And took a thousand and seven hundred horsemen, and twentie thousand footmen, he slew twentie two thousand Aramites with a small companie, and with foure hundred men overcame the Amalekites being a great companie: He slew the Philistines whole Hoste with a few men: and Goliath with a staffe and a sling.	2 Sam. 8. 4. 2 Sam. 5. 8. Chap. 10. 1 Chron. 18. 1 Sam. 30. 1 Sam. 23. 1 Sam. 17. Judg. 3. 2 Sam. 21. Judg. 7.
Ehud		King Eglon by policie: and slew ten thousand of his men.	2 King. 19.
Eleazar	The Philistines, who till his hand was weary slew them.	Exod. 14.	
Gideon	The Midianites and Amalekites, and they of the East, being in multitude like Grasshoppers, with three hundred men by blowing of Trumpets and breaking of Pitchers, the Lord setting each mans sword on other.	Chap. 17. Numb. 21. Isa. 12. Numb. 31. 49. 1 Sam. 7. Judg. 19. Isa. 5. Chap. 11. Chap. 10. Judg. 12. 1 Sam. 14.	
Hazadezer	King Asbur: An Angel slaying of them 85000. in number.	2 Chron. 20.	
Hezekiah	Pharaoh, being drowned in the red sea by the Lord.		
The Israelites	Amalek, more by Prayer then by Ioshuabs sword.		
Ioshua	K. Arad the Canaanite, and overthrew his Citie.		
Iephtab	The Kings in the land of Promise, being in number many.		
Jonathab	Five Kings: And slew thirtie thousand with 12000. men.		
Jehoshaphat	Philistines: The Lord thundring from Heaven upon them.		
	Benjamites: And slew in one day twentie five thousand men.		
	Jericho	Only with blowing of trumpets and shouting.	
	Ammonites	And smote twentie cities among them.	
	Five Kings	The Lord casting stones from Heaven on them.	
	Ephraimites	And slew two and fortie thousand of them.	
	Philistines	The Lord causing the earth to tremble under them.	
		The Ammonites and Moabites with the men of Mount Seir, by calling on the Lord and shouting, the Lord causing the men of Ammon and Moab to slay the people of Mount Seir, and after themselves with their own swords to slay each other.	

Pekab  
Shamgar  
Samson  
Saul  
Samaria  
Syrians  
Philistines &  
Amalekites

Overcame { Judah men: And slew of them one hundred & twentie thousand.  
The Philistines: And slew of the Six hundred  
A thousand { with 3 Goade,  
3 Jaw-bone,  
Nabash the Ammonite; and slew all of them.  
The Syrians: { The Lord causing them to heare a noise of Cha-  
riots and horsemen, whereupon they fled.  
Iosb, having a great hoste, but forsaken by God.  
The Israelites: and slew of them thirtie thousand, so that they  
were as Bees chafed, God being with them displeased.

2 Chron. 28.  
Iudg. 3.  
Chap. 15.  
1 Sam. 11.  
2 King. 7.  
2 Chron. 24.  
1 Sam. 4.  
Numb. 14.

Psal. 27. 3.  
Psal. 18. 39.  
60. 12.  
68. 30.  
76. 3.

The Lord

Saveth not with sword or speare: it is nothing with him to save  
with many or with few: His power is made perfect through  
weaknesse: through him the bow and the mightie are broken, and  
the weak are girded with strength: we thrust back our adversaries,  
and tread down those that rise up against us, through him we shall  
doe valiantly; for it is he that teacheth our hands to fight, and  
our fingers to battell.

1 Sam. 17. 47.  
Chap. 14. 6.  
2 Chron. 4. 11.  
2 Cor. 12. 9.  
1 Sam. 2. 4.  
Psal. 44. 3. 5.  
Psal. 76. 3.  
Psal. 144. 1.

Psal. 98. 1.

The King

Is not saved by the multitude of an Hoste, neither is the mightie  
man delivered by much strength: The horse is a vaine helpe:  
The helpe of man is vain: The bow and the sword cannot save,  
they are broken by the Lord, the speare is cur, and the Chariots  
are burned.

Psal. 33. 16. 17.  
Psal. 44. 7.  
1 Sam. 17. 47.  
Psal. 46. 9.  
Eccl. 9. 18.  
Prov. 20. 18.

Better is wisdom then weapons of warre: By Counsell make warre.  
Reade 1 Sai. 31. 1. Iosb. 10. 25. Ier. 21. 4. Psal. 76. 6. Psal. 108. 12. 13. Psal. 46. 9.  
Psal. 76. 1. Psal. 18. 24. Exod. 14. 14. 25. 1 Sam. 17. 47. 1 Sam. 2. 9. 2 Chron. 24. 24.  
Psal. 44. 3. 6. 2 Ki. 6. 16. 1 Chron. 19. 13. Prov. 21. 31. Hos. 1. 7. Psal. 108. 13.  
Psal. 44. 3. Psal. 68. 30. Psal. 76. 3.

### { Of Tyrants } and { their Tyrannie. }

**T**yrannie is a thing base and inhumane, and therefore by the Latines called  
*feritas*, because it maketh us to forget all humane Mercie and Compassion, and  
causeth us to delight in blood and murder, not respecting the weaknesse or un-  
worthinesse of the enemy, nor yet the equitie of the cause.

Tyrants are of two sorts: { The one in Title.  
The other in Action. }

In Title, that without lawfull Title usurpeth the government of any place.  
In Action, that having lawfull principallitie becometh himselfe cruelly.

*Crueltie of Tyrants are likewise of two sorts:*

The one fiercenesse in afflicting of punishment upon cause.

The other a certain madnesse with delight in crueltie without cause.

Causes of crueltie are three: *Covetousnesse, Violence, Ambition*, naturally ingra-  
fited in the will of Tyrants wanting reason, in that they often against reason, as  
also common equitie and honestie, execute their Tyrannie (their will being  
only a law) according to the old common proverbe: *Stat pro ratione voluntas.*

*Adoni-bezek* cut off seventy kings thumbs & great toes of their feet & hands.

*Abimelech* murdered seventie of his brethren to be king.

*Arbaliab* massacred all the seed Royall (save *Iosb*) to be Queen.

*Herod* murdered all the little children: *Pharaoh* drowned them.

*Iezabel* caused *Naboth* to be stoned, and his vineyard to be taken.

*Ishmael* slew *Gedaliab*, and seventie other men.

*Cain* slew *Abel* his brother: And *Ioab*, *Amasa* and *Abner*.

The King put to death the seven children with the mother.

*Menabem* ript up the women of *Tiphah* that were with childe.

King *Moab* offered up for a burnt offering his owne childe.

*Pilate* mingled the blood of the Galileans with their sacrifices.

*Nebuchadnezzar* slew *Zedekiahs* sons before him, and then put out his eyes.

*Saul* slew fourescore and five belonging to the Levites.

King *Abar*, 2 King. 16. 3. King *Manasseh*, 2 Chron. 22. Israelites.

Judah men, *Ezek.* 16. 20. The Sepharvims, 2 King. 17. 31.

Heathens made their sonnes and daughters to passe thorow the fire.

*Simeon* and *Levi* slew the Shechemites for ravishing their sister.

*Phocas* slew the wife and children of *Mauritius* the Emperour before his face,  
and after put him to death.

The blood-thirstie and deceitfull man shall not live out halfe his dayes: The  
Lord abhorreth both of them.

Iudg. 1.  
Iudg. 9.  
2 King. 11.  
Mat. 2. Exod. 1.  
1 King. 21.  
Ier. 41.  
Ge. 4. 25. 3. 30.  
2 Mac. 2.  
2 King. 15.  
2 King. 3.  
Luke 13. 1.  
Ier. 39.  
1 Sam. 22.  
2 King. 17.  
31.

Gen 34.  
Melanct.  
loc. com.  
Psal. 55. 25.

{ Tyrannically and cruelly }

Of

## { Of Feasts and Feasting. }

**T**He name of a Feast importeth the living, conversing, and familiaritie of one man with another, for that men are not made like wilde Savages to eate their morsels apart, but in civill manner to repast with others: for that Feasting is the Mother and Nurce of Amicitie, the Salve and Repairer of continued Love, and the signe of never intermitted friendship: To which purpose our Savicour speaketh, promising to come in and sup with us, assuring us that all displeasures are forgotten, and all offences forgiven. And to shew the honour of Feasting, Christ sheweth it by a Parable: as also at a Feast did his first miracle in Canaan, turning water into wine: and the Lord himselfe is said to make a Feast unto all people of dainties and pleasant things.

Again, Feasting is not amisse, so that they be used in remembrance of Gods benefits, for maintenance of mutuall friendships, and for reliefe of poore diseased persons: only we ought to take heed that we use not curious diet, but mirth at meales in stead of delicacies, because *Sine arte mensa & plus salis quam sumptus*: Great Feasts are not without dangers, they serve not to suffice nature, but to nourish corruption. Observable it is, that *Ioseph* kept Christ twelve yeeres, but at a Feast lost him, but found him again in the Temple. *Iob* sonnes were banquetting when the house fell on them, *Iob* said they had sinned.

Let us therefore take heed especially of these three feasting:

To feast in { Rioting and drunkenesse,  
Chambering & wantonnesse,  
Strife and envyings, } that is to feast with the { World,  
Flesh,  
Devill. }

{ A feast was held by }  
*Abraham* at *Isaacs* weaning.  
*Abasuerus* unto his Princes.  
Queen *Ester* unto *Abasuerus*  
*Isaac* unto King *Abimelech*  
*Iacob* unto *Laban*  
*Ioseph* unto his brethren.  
*Herod* at his birth-day.  
*Iob* children each his day.  
*Laban* at *Iacobs* marriage day.  
*Matthew* at his new born day.  
*Samson* at his day of marriage  
*Salomon* unto all his Princes.

*Gen. 21.*  
*Esth. 1.*  
*Chap. 5.*  
*Gen. 26. 30.*  
*Gen. 31.*  
*Chap. 43. 34.*  
*Mark 6.*  
*Iob 1. 4.*  
*Gen. 29. 23.*  
*Matt. 9.*  
*Judg. 14.*  
*1 King 3. 15.*  
*Chap. 3. 65.*

{ And the Israelites }  
held the Feast of }

The Sabbath: of the Passover: of the first fruits: of trumpets: of unleavened bread: and of Whitsuntide.

*Wl' thou holdest a feast* (saith Christ) *call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, lest they also bid thee again: but call the poor, the maimed, &c.*

Read *Ecclesi. 32. 5.* *Neh. 8. 12.* *Exod. 5. 1. 2 Sam. 3. 20.* *Esth. 5. 20.* *Pro 21. 17.* *1 Ki. 3. 15.* *Eccl. 8. 65.* *19. 21.* *1 Chr. 12. 39.* *Esth. 2. 18.* *Eccl. 9. 18.* *Ecclesi. 10. 19.* *1 Cor. 10. 17.*

## { Of Mournings } and { Weepings. }

*David*

*Daniel*  
*Esaie*  
*Elisba*  
The Father  
*Hannab*  
*Hagar*  
*Ioseph*  
*Iosiah*  
*Ioshs*  
*Iob*  
*Jonathan*  
*Isaiah*  
*Iohn*

The  
Israelites

{ Mourned and wept }

Being pursued by *Saul*, departing from *Jonathan*.  
For the Citie *Ziklag* being burnt; for the child born in adulterie; for *Abisalom* his sonne, conspiring against him; and for the sins committed by him, so as he made his bed and couch with teares to swim, and for *Abner* being by *Iob* slain.

Three dayes of weekes together eating no pleasant thing.  
For losse of his blessing: and for joy of *Iacobs* meeting.  
Seeing the evill *Hazeael* should do to the Israelites children.  
For his childe possessed: and *Hezekiah* being by God visited.  
Being by *Peninnah* vexed: & *Hamã* seeing *Mordecai* advanced.  
In the wildernesse wandring: *Iacob* at *Rachels* coming.  
For joy seeing his Father *Iacob* and his brethren.  
Hearing the Word of the Lord by the Prophet spoken.  
For *Elisba* being ready to dye: *Iob* friends for his miserie.  
For such as were in trouble, and for his own afflictions.  
For *David*, seeing *Saul* his Father to hate him.  
With *Ieremias* for the miserie of the Israelites to come.  
Because no man was found worthy to open the book shew'd him.

For flesh in the wildernesse: at the Angels rebuking of them: seeing the Benjamites to overcome them: for the Benjamites being destroyed by them: At *Nabash* speech unto them: and for their captivitie in Babylon.

Yyy 3

*Mordecai*

*Exod. 5. 1.*  
*Chap. 10. 9.*  
*Rev. 3.*  
*Luke 14. 8.*  
*Iob. 2.*  
*Iesai. 25. 6.*

*Luke 2. 44.*

*Rom. 13. 13.*

*Levit. 23.*

*Deut. 26. 18.*  
&c.

*Luke 14. 12.*

*1 Sam. 10.*  
*Chap. 30.*  
*2 Sam. 12.*  
*Chap. 15.*  
*Psal. 6. 6.*  
*2 Sam. 3. 51.*  
*Dan. 10. 3.*  
*Gen. 27. & 33.*  
*2 King. 8.*  
*Mar. 9. 2 Ki. 10.*  
*1 Sa. 1. 1. 1. 16.*  
*Gen 21. & 29.*  
*Gen. 45.*  
*2 King. 12.*  
*2 Ki. 13. Iob 2. 12*  
*Ch. 10. 25. & 16. 20.*  
*1 Sam. 20.*  
*Ijai. 22.*  
*Ier. 13. Lam. 1.*  
*Rev. 5. 4.*  
*Numb. 14. 4.*  
*Judg. 2. & 30.*  
*Chap. 21.*  
*1 Sam. 11. Psal. 71. 1.*  
*Ezra 1. 12.*



## { Mourning for deceased persons. }

Mordecai  
Magdalene  
Naomi  
Peter  
The people  
Reuben  
Saul  
Samsons wife  
Women

Mourned and wept

Hearing of *Haman's* decree against the Jewes and him.  
At her coming to Christ, & at his sepulchre not finding him.  
Departing frō her country: *Nebemiah* for Jerusalems misery.  
Bitterly, having denied Christ at the voice of a maiden.  
Abundantly hearing *Paul* should be bound at Jerusale.  
Affectionately for *Ioseph* being cast into a pit by his brethre.  
Hypocritically, hearing the voice of *David* his sonne.  
Fallaciouly, to know the riddle propounded by *Samson*.  
For their children slain by *Herod*: other for Christ crucified.

Christ

For *Lazarus*, raising him; over Jerusale, pittying them, in the garden before his passion with drops of bloud trickling from him, and that by reason of Gods wrath being heave upon him for the sin only of man.

Weep with them that weep: Blessed are they that mourn.  
Better to be in the house of mourning then in the house of feasting.  
Christ commanded weeping, Luk. 23. 28.

*Efb. 4.*  
*Luk. 7. 20. 26.*  
*Ruth 1. Neb. 1.*  
*Luk. 22.*  
*Act. 21. 13.*  
*Gen. 37.*  
*1 Sam. 14.*  
*Judg. 14.*  
*Mat. 2. Luk. 23. 28.*  
*John 11. 13.*  
*Luk. 19.*  
*Heb. 5. 7.*  
*Isai. 53.*  
*Rom. 12. 15.*  
*Matth. 5. 4.*  
*Ecc. 7. 2.*

## { Mourning for deceased persons. }

*Gen. 23.*  
*2 Sam. 11.*  
*2 Sam. 1.*  
*Gen. 50.*  
*Chap. 37.*  
*Gen. 50.*  
*Chap. 38.*  
*Iob 1. 20.*

Abraham  
Abigail  
David  
Egyptians  
Jacob  
Ioseph  
Judab  
Iob

Mourned & wept for

Sarah his wife.  
Uriah her husband.  
Saul, Abner, Jonathan.  
Jacob dayes seven.  
Ioseph supposing him dead  
Jacob being dead.  
His wife *Shuabs* daughter.  
His sonnes and daughters.

Jeremiab  
The Israe-  
lites  
Israelites  
daughters  
Certain me  
Cery women  
The Proph.

Mourned & wept for

*Iosiah* with lam. *etatio*  
Thirrie daies for *Mo-*  
*ser* and *Aaron*.  
Four dayes yearly for  
*Iephtahs* daughter.  
*Steven* stoned.  
*Dorcas* forth stretch'd  
The prophet seduced.

*2 Chro. 35. 25.*  
*Numb. 20. 29.*  
*Deut. 34. 8.*  
*Judg. 11.*  
*Act. 8.*  
*Chap. 9.*  
*1 King. 13. 30.*  
*Ecc. 7. 2.*

Saint Paul } Willett men not to sorrow for them that are asleepe as other that have no hope: for if we beleewe that Jesus is dead and risen again, even so them also which sleepe in Jesus will God bring with him.

The wise man } Willett men to poure forth teares over the dead, and to mourn as if thou hadst suffered great harme thy self: yea to make a grievous lamentation, and to be earnest in mourning, and to use lamentations as he is worthy, and that a day or two, lest thou be evill spoken of, and then to comfort thy self again.

*1 The. 4. 13.*  
*Rom. 8. 11.*  
*Ecc. 3. 16.*  
*Chap. 2. 2. 11.*

## { A Description } of { Death. }

There are two sorts of death: } The one Corporall.  
} The other Eternall.

Corporall death } Is the separation of the soul from the bodie, with all the evils that attend thereon, to wit, sorrowes, griefes, sickneses, diseases, and such like.

Spiritual death } Is the final separation of the whole man in Hell for ever, from Gods favourable preface and fellowship, together with present bondage under Satans hellish horrors, and such like fore-runners of damnation.

*Gen. 9. 13.*  
*Ecc. 12. 7.*  
*Deut. 28. 15.*  
*2 The. 1. 19.*  
*2 Tim. 2. 26.*  
*Eph. 2. 2.*  
*Heb. 10. 27.*  
*Isai. 33. 14.*

There are three other kinds of death defined, to wit,  
Death } In } Reprobates.  
} For } Sinne: Such are they that are } Malefactours.  
} To } Gods elected Ones. }

*Rom. 8. 6.*  
*Exod. 22. 12.*  
*Rom. 8. 13.*

There are three Heraulds or Messengers going before Death:  
1. Casualtie, } Doubtfull  
2. Sicknesse, } which tells every one of a } Painfull } End.  
3. Old age, } Certain }

*Constitutum est omnibus semel mori.*  
It is appointed unto all men once to die. } *Heb. 9. 27.*

What man is he that lieth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

*Psal. 89. 48.*

Names

{Names and Titles} given {unto Death.}

{Death is called}	A bed to rest in.	<i>Isa. 57. 2.</i>	{Death is called}	With our Fathers.	<i>Dan. 12. 65.</i>
	A being with Christ.	<i>Phil. 1. 23.</i>		Down.	<i>Iob 14. 17.</i>
	A ceasing from troubling.	<i>Iob 3. 17.</i>		A laying In the Dust.	<i>Iob 21. 26.</i>
	A changing.	<i>1 Cor. 15. 51.</i>		Down of our Tabernacle.	<i>2 Pet. 1. 14.</i>
	A cutting down.	<i>Iob 14. 2.</i>		The land of Darknesse.	<i>Iob 10. 21.</i>
	A cutting off of dayes.	<i>Iob 6. 9.</i>		Oblivion.	<i>Psal. 88. 12.</i>
	Death it selfe.	<i>Gen. 5. 5.</i>		A loosing from the bodie.	<i>Phil. 1. 23.</i>
	A depriving of yeares.	<i>1 Sa. 38. 10.</i>		An offering up.	<i>2 Tim. 4. 6.</i>
	A dissolution of the bodie.	<i>Phil. 1. 23.</i>		A passage.	<i>Iob 10. 8.</i>
	A destruction of the Earth, Bodie.	<i>2 Cor. 5. 1.</i>		A passing away.	<i>Iob 34. 20.</i>
	A day of darknesse.	<i>Ecc. 12. 7.</i>		A perishing.	<i>Gen. 7. 22.</i>
	A departing in peace.	<i>Luk. 21. 29.</i>		A perishing of the flesh.	<i>Iob 34. 15.</i>
	A departing of breath.	<i>Psa. 146. 4.</i>		A place of silence.	<i>Psal. 115. 17.</i>
	An Entrance into the way of all the world.	<i>Iob 23. 5.</i>		Night.	<i>Iob 9. 4.</i>
	An Entrance into the generation of the Fathers.	<i>Psa. 49. 19.</i>		A quiet resting.	<i>Iob 3. 13.</i>
	The end of all flesh.	<i>Gen. 6. 13.</i>		A rest from labour.	<i>Rev. 14. 13.</i>
	The end of mans dayes.	<i>1 Sa. 26. 10.</i>		A rest for the wearied.	<i>Iob 21. 32.</i>
	A falling.	<i>2 Sa. 3. 18.</i>		A remaining in the Tombe.	<i>2 Cor. 5. 8.</i>
	A falling asleep.	<i>Act. 7. 60.</i>		A removing out of the body.	<i>Gen. 3. 9.</i>
	A finishing of our course.	<i>2 Tim. 4. 7.</i>		Returning to the Earth.	<i>Psal. 146. 4.</i>
A going	A fleeing away.	<i>Iob 20. 8.</i>		A sending away.	<i>Iob 14. 20.</i>
	A gathering to the people.	<i>Gen. 25. 8.</i>		A shutting up.	<i>Iob 11. 10.</i>
	To the grave.	<i>Iob 5. 26.</i>		A sleep.	<i>Iob 3. 13.</i>
	The way of al the earth.	<i>1 Ki. 2. 10.</i>		A sleep in Jesus.	<i>1 Tes. 4. 14.</i>
	To our fathers.	<i>Gen. 15. 15.</i>		A sleeping with the fathers.	<i>1 King. 1. 31.</i>
	To the dead.	<i>2 Sa. 12. 23.</i>		A sleeping in the dust.	<i>Iob 7. 21.</i>
	To the place of silence.	<i>Psa. 115. 17.</i>		A turning unto the dust.	<i>Iob 34. 15.</i>
	Into the pit.	<i>Iob 33. 24.</i>		A taking away by God.	<i>Gen. 5. 24.</i>
	Home.	<i>Psa. 39. 13.</i>		A taking of mans breath away and Soule.	<i>Psal. 104. 29.</i>
	To mans long home.	<i>Ecc. 12. 5.</i>		A Translation.	<i>1 King. 19. 4.</i>
	Down to the barres of the pit.	<i>Iob 17. 16.</i>		A vanishing.	<i>Heb. 11. 35. 14. 10.</i>
	Into the land of darknesse.	<i>Iob 10. 21.</i>		A want of breath.	<i>Iob 14. 2.</i>
	A hiding in the Grave.	<i>Iob 14. 13.</i>		The way of all flesh.	<i>1 Ki. 17. 17.</i>
	A house for the living.	<i>Iob 30. 23.</i>		The way to goe in without returning.	<i>Iob 23. 14.</i>
	A lying still.	<i>Iob 3. 13.</i>		An yeelding up of the Ghost, and of the spirit.	<i>Iob 16. 22.</i>
					<i>Gen. 3. 5.</i>
					<i>Chap. 25. 8.</i>

{Death is common to all.}

**A** Terrour to the Rich: a desire of the poore: a separation of all: a thing inheritable: a rest from travell: a depth eternall: a shadow of life: of many a thiefe: the end of all strife: a voyage uncertain: a \* Pilgrimage not knowne: the dissolution of every one: of the dead a companion: the beginning of Eternitie, and the end of those that die.

And is compared unto an Archer making Man his But, or Mark, who when he shooteth, striketh in this manner following:

In shooting {over us, behinde us, on our right hand, on our left hand, in the midst,} he striketh our {Ancestours. Servants. Wives and Children. Friends. Our selves.}

So that no one can escape him, for as St Paul saith, *Constitutum est omnibus semel mori: It is appointed unto all men that they shall once die: Omnibus semel, plerisque bis: to all once, to many twice: for there is a second death, and that is truly a death, because it is Mors vite, the death of life: The other rather a life, because it is Mors mortis, the death of death, after which mors non erit ultra, there shalbe no more death.*

Now as Iob saith, Mans time is appointed, his months determined, and his dayes numbred, yea, and (as Christ saith) his very last hour is limited: He was made of the mould of the earth, he shall return again to the earth: And as all have one entrance into life, the like going out shall they have to death: Nothing we brought in, nothing shall we carry out.

\* Gen. 27. 2.

Heb. 9. 27.

Ros. 13. 14.

1 Cor. 15.

Ros. 13. 14.

Iob 14. 5. 14.

Iob 13. 1.

Iob 10. 9.

1 Sa. 2. 7. 6.

1 Tim. 6. 7.

## { Comforts } against { Death. }

A Change then shall come, which of <sup>the wicked</sup> the Godly <sup>is to be</sup> <sup>feared.</sup> <sup>desired.</sup> <sup>expected.</sup> <sup>all people</sup>

Eccl. 7. 2.

*Vita cito avolat, nec potest retineri.  
Mors quotidie ingruit, nec potest resisti.*

For <sup>Life fleeth away speedily,</sup> <sup>and cannot be</sup> <sup>retained.</sup> <sup>Death cometh on hastily,</sup> <sup>resisted.</sup>

Psal. 89. 48.

Better (saith Salomon) is the day of Death, then of Birth: and yet

The <sup>Atheist</sup> <sup>Usurer</sup> <sup>and</sup> <sup>Doubtfull</sup> <sup>conscience</sup> dares not die for fear <sup>not esse, to be no more remembred.</sup> <sup>malè esse, that he shall be damned.</sup> <sup>An fit, an non fit, an damnatus fit.</sup> <sup>Whether he shall be, or not be, or</sup> <sup>be condemned, or saved.</sup>

The Faithfull only dares die, because of his Election he is assured.

## { Comforts } against { Death. }

**T**He Remembrance of Death (saith the Wise man) is bitter to a man that seeketh rest and comfort in his substance, unto the man that hath nothing to vex him, and that hath prosperitie in every thing. It is bitter to the Infidell, that looks for no life after this, and to them that never tasted of the Crosse, as also to them that are strong and lustie in bodie, but sweet unto the contrary, acceptable and good unto the needie, to them whose strength faileth, that is in his last age, that is full of cares, and without Hope and Patience.

Ecclus. 41.

The parting with the world, the pangs of death, the horror of the grave, and consideration of Judgement maketh death to seeme formidable to many an one.

*Against all these arme thy selfe with this:*

1. That death freeeth the Godly from the tyrannie of Satan, from sin, the world, the flesh, and eternall damnation, placing them with Christ in Heaven.

Phil. 1. 2.

2. Christ by his death sanctified unto us both Death and the Grave.

3. The Consolations of Gods Spirit to the Soul, surmount the dolours of death.

4. The desire of the beholding of God should make us willing to lay down our lives, and with Paul to desire to be dissolved.

Phil. 1.  
1 Corinth. 5.  
2 Cor. 5.

5. In stead of earthly bodies we shall be clothed with unspeakable glorie, and have an habitation not made with hands, but eternall in the Heavens.

6. The sting of death, namely sinne is then fully taken away so that it can no more hurt us.

7. That neither death, or any thing else, is able to separate the Godly from Christ in whom they are elected.

Rom. 8.

8. We should not so much think of the feare of death, as to take an exact account of our life, for that that man cannot die ill, who hath lived well; but seldome dieth well, that liveth evill.

*{ Then live Well, and dye never: }*  
*{ Dye Well, and live ever. }*

9. Remember them that have been before thee, and that shall come after thee, that this is the judgement of the Lord over all flesh to taste of death.

Ecclus. 41. 3.

After which <sup>Bona opera sequuntur bonos</sup> <sup>Mala opera persequuntur malos</sup> to <sup>crowne</sup> <sup>tortment</sup> them.

## { The dreadfull death } of { the wicked. }

Fearful was the end of

*Abimelech*, who was slain by a woman with a piece of a millstone.

Judg. 9. 54.

*Ammon*, whose heart being merry with wine was suddenly slain.

2 Sam. 13.

*Abisopbel* and *Isaias*, who hanged themselves despairingly.

2 Sam. 18.

*Abab*, who was slain by an Arrow shot at him.

2 S. 17. Mar. 27

*Ashur*, who was slain in his idoll-temple by his own children.

1 King. 22.

The Ammonites, Moabites, and Mount Seir: who slew one the other.

2 King. 19.

The Aramites, on whom a wall falling twenty seven thousand died together.

2 Chron. 20.

The Assyrians, of whom an Angel slew one hundred fourscore thousand.

1 King. 20.

*Achen* Boned, and of *Benhadad*, who was by *Hazael* choaked.

2 King. 19.

Iosh. 7. 2 Ki. 8.

Fearfull



{ Fearfull was the end of }  
*Ananias and Sappira*, who were stricken by God suddenly dead.  
*Belshazzar*, who saw a hand-writing, and was slain by the Caldean.  
 Two Captains, and of Sodome, who were burnt with fire from Heaven.  
*Daniels* Accusers, who were cast into the Lions den with wife and children.  
*Doeg*, who slew eightie five persons that wore the linnen Ephod,  
*Dives*, who was no sooner dead, but was in hell tormented.  
*Goliath*, who in his blasphemie was slain by *David* suddenly.  
*Haman*, who was hanged on the Gallows made for *Mordecai*.  
*Herod*, who was by an Angel smitten, and by wormes eaten.  
*Iezabel*, who was trampled to death with horses, and with dogs eaten.  
*Kain*, who died despairing of the Lords mercie.  
*Korah*, who was swallowed up into the earth with all his companie.  
 The murmurers amongst the Israelites that died in their murmuring.  
 The mocking children, who were by the two she Beares slain.  
 The men burnt in the flame that bound the three Children.  
*Nadab*, *Abihu*, and many other, who were with fire consumed.  
 The old world, especially of such as of their finnes had not repented.  
 The Philistines, whom the Lord before the Israelites slew, and scattered.  
*Pharaoh*, and all his armie that in the red sea perished.  
 The Prince of Samaria, being trod to death for his unbelieving.  
 The Rich man, who in the midst of his ease had his soul taken from him.  
*Saul*, who slew himself, and *Sisera*, who was by *Iael* slain.  
 One Thiefe of the two crucified, that died of Christ reviling.  
*Zimri*, who burnt himselfe voluntarily, after his conspiring.  
 Murtherers, Idolaters, and other sinners that died not repenting.

Transgressours shall be destroyed together, and the end of the wicked is such as that they shall be rooted out at the last, and the remembrance of them shall perish from the earth, and they that come after them shall be astonished at their day: to whom it shall come as they have done, their end being damnation.

*Alt. 5.*  
*Dan. 5.*  
*2 Ki. 1. Gen. 19.*  
*Dan. 6.*  
*1 Sam. 22.*  
*Luk. 16.*  
*1 Sam. 17.*  
*Ezra. 7.*  
*Alt. 12.*  
*1 King. 9.*  
*Gen. 4.*  
*Numb. 16.*  
*Numb. 14.*  
*2 King. 2.*  
*Dan. 3.*  
*Lev. 10. Nū. 16.*  
*Gen. 7.*  
*1 Sam. 5.*  
*Exod. 14.*  
*2 King. 7.*  
*Luk. 12.*  
*1 Sa. 31. Iudg. 4.*  
*Mat. 27.*  
*1 King. 16.*

*Psal. 37. 18.*  
*Iob 18. 17.*  
*Prov. 11. 22.*  
*Phil. 3. 19. & 3. 13.*

{The pretious death} of {the Godly.}

{ pretious was the End of }  
*Abel*, who being slain, was the first Martyr in Heaven.  
*Abraham* and *Aaron*, who lived a godly life, and died old men.  
 The Apostles, for whom Mansion-places were prepared in Heaven.  
 The child begotten in adulterie, as it appears by *Dauids* saying.  
 The Children that were by King *Pharaoh* and *Herod* slain.  
*David*, who having reigned fortie yeares, died in the Lord.  
*Elijah* and *Henoah*, who were taken up into Heaven by God.  
*Elijah*, *Jeremiab*, and other Prophets, that now reigne with God.  
*Iaac*, who was counted only blessed of all *Abrahams* children.  
*Jacob*, who had from *Esau* his elder brother his fathers blessing.  
*Ioseph*, who saw his childrens children to the fourth generations.  
*Iob*, whose latter dayes were double blessed by the Lord.  
*John Baptist*, who was for reproving King *Herod* beheaded.  
*Lazarus*, who is now in Father *Abrahams* bosome seated.  
*Moses*, who dying in the land of Moab, was by God buried.  
*Noah*, who lived nine hundred and fiftie yeares ere he died.  
*Naboth*, who was unjustly stoned to death for his vineyard.  
*Paul*, who had a Crown of glorie laid up for him.  
*Salomon*, in that God promised never to take his mercie from him.  
*Steven*, who being stoned, saw Christ his Saviour in Heaven.  
 One Thiefe, whom Christ promised should be with him in Heaven.  
*Uriah* the Prophet, and the *Hittite*, who without cause suffered.  
*Zeebariah*, who for doing that which God commanded was stoned.  
 Christ, for all those that by a lively Faith lay hold on him.

Who died for our finnes, and rose for our justifications.  
 Pretious in the sight of the Lord is the death of his Saints.  
 Better to the Godly is the day of death, then the day of birth.  
 Blessed are they that die in the Lord, for they rest from their labour.  
 We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, for the trump shall blow, and the dead shall be raised, and shall beare the voice of the Son of God, and they shall live, and be saved. But as there is great difference betwixt the death of the godly and of the wicked, so shall there be in their Resurrection in three respects, to wit, in their Cause, Manner, and End of rising.

*Gen. 4. & 25. 8.*  
*Numb. 10.*  
*Iob. 14. 7.*  
*2 Sam. 12.*  
*Exod. 12. Mak. 2.*  
*2 King. 2.*  
*2 Ki. 2. Gen. 5.*  
*2 King. 13.*  
*Gen. 25. 5.*  
*Chap. 27.*  
*Gen. 50.*  
*Iob 42.*  
*Mark 6.*  
*Luke 16.*  
*Deut. 34.*  
*Gen 9.*  
*1 King. 11.*  
*2 Tim. 4.*  
*2 Sam. 7. 14.*  
*Alt. 7.*  
*Luk. 23.*  
*1 Pet. 25. 2.*  
*2 Sam. 11.*  
*2 Chron. 24.*  
*Rom. 9. 25.*  
*Heb. 9. 15.*  
*Col. 3. 20.*  
*Psal. 116. 15.*  
*Psal. 72. 14.*  
*Ecc. 7. 1.*  
*Rev. 14. 13.*

*1 Cor. 15. 5. & 20.*  
*Iob. 5. 25.*

## {The Resurrection} of the {Godly and ungodly.}

In their  
Causes,  
Manner,  
End,

the wicked riseth  
by Gods citation,  
with sorrow,  
unto shame,

the Godly  
by Christs union,  
with joy,  
unto glorie.

Dan. 12. 2, 3.  
2 Cor. 5. 10.

Reade 1 Thes. 4. 16, 17. Revel. 20. 6. 1 Iai. 57. 1, 2.

## {The Resurrection} of the {Godly and ungodly.}

AND as the difference is great between their Resurrection, so shall it be in the places appointed for their habitation: for that the wicked shall then heare that dolefull sentence pronounced by Christ, saying, *Ite maledicti, Depart from me ye cursed into everlasting fire prepared for the devill and his angels*, there shall be for ever their abiding: Whereas the Godly shall heare that comfortable sentence of Christ pronounced, saying, *Venite Benedicti, Come ye blessed of my Father receive the Kingdome prepared for you from the beginning*: there shall be their abode world without ending: Which sentence of joy that we may all heare, and place of Blisse enjoy, the Lord for his mercie grant, and that for his Sonne Christ Jesus his sake, to both whom with the holy Ghost our Comforter three persons and one God be ascribed and given all laud, praise, honour, glorie and dominion from this time forth and for evermore, Amen.

John  
palmer

John FINIS. John  
palmer John palmer  
his Book 1726



John palmer  
John palmer  
his Book A

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